

SEPTEMBER

AN INTERNATIONAL BAPTIST MAGAZINE

MISSIONS

1947

In This Issue

THE CHANGING
AND CHANGELESS
IN AFRICA

By Leonard Gittings

VAST OPEN SPACES
AND LIMITLESS
HORIZONS

By Elmer C. Adams

THREE RACIAL
BLOOD STREAMS
UNDER THE SKIN

By Olaf Eikland

MEN ARE LOST
AND IN THE GRIP
OF FEAR

By G. Pitt Beers

The Picture

New President of the Baptist
World Alliance, elected at the
7th Baptist World Congress in
Copenhagen, August 2, 1947.

If you cannot identify him
from this photograph, see
page 385. A full report will
appear in the October issue.



VOLUME 38
NUMBER 7

20 Cents
Per Copy



Pictured above, "Bringing of the Tithes"

WHAT HAS HAPPENED TO *THE* CHURCH DOLLAR?

The dollar which we contributed to the Unified Budget of the Northern Baptist Convention in 1939 is now worth only 65 cents.

If we, for example, have increased our

weekly current expense and missionary giving from \$1.00 to \$1.25 we are still only giving 81 cents — due to the lesser purchasing power of the dollar.

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NOT REALLY TO ADVANCE.

When we make our contribution to our great Baptist World Mission let us be sure that we are giving not merely a full dollar, but an *advance* dollar.

COUNCIL ON FINANCE AND PROMOTION

MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention. PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. Pitt Beers, Homer C. Bryant, Mrs. C. Everard Deems, Stanley B.

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THE QUESTION BOX SEPTEMBER

(see page 442)

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who needs never complain of monotony of his task?
2. What city has 35,000 Baptists?
3. Who is a former Y. M. C. A. secretary of New Jersey?
4. What vigorous evangelist is 72 years old?
5. What centennial is marked by the year 1947?
6. Who died of a heart attack on January 19, 1939?
7. What is rife in the world?
8. What will cost \$3 next year at Milwaukee?
9. What is too little read?

Note that this contest begins with September and runs through June, 1948, and is open only to subscribers.

10. Who said, "You cannot make moral fiber out of money?"
11. Who died of tuberculosis in 1830?
12. Who was Federal Reserve Bank Deputy Governor?
13. Who is En-Shu Fong?
14. What is still beautiful and fascinating?
15. Who is a graduate of Edinburgh University?
16. What hymn was written on September 4, 1847?
17. What church is six years old and has 90 members?
18. Who studied at University College in Oxford?

Rules for 1947-1948

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1948 to receive credit.

The Front Cover

The new President of the Baptist World Alliance who was elected to that high office at the 7th Baptist World Congress in Copenhagen, Denmark, at the business session on August 2, 1947, is Dr. C. Oscar Johnson, since February 1, 1931, pastor of the Third Baptist Church, St. Louis, Mo. He was President of the Northern Baptist Convention in 1932-1933, and served as National Chairman of the Northern Baptist World Mission Crusade.

MISSIONS

MISSIONS

An International Baptist Magazine

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HORACE H. HUNT,
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For subscription rates see page 389

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SEPTEMBER, 1947

No. 7

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The Melting Sun

CARTOON NUMBER 141 BY CHARLES A. WELLS



FOR a long time the hard, frozen surfaces of fear and suspicion and distrust have held world peace blocked like a ship in a vast sea of ice. Statesmen have been finding progress so painfully difficult that now it appears we can never get very far unless a new sea lane is thawed through the frozen attitudes and prejudices of men.

One strong ray of hope is the spiritual stir now being felt across the earth. From almost every nation come reports of some degree of spiritual awakening. Even in Soviet Russia, after decades of terrifying suppression and persecution, religious life is beginning to wield new influence and gain new recognition. In the western world as well as in Asia, there is a return to religion. Our prayer can well be, "Let the sun of Thy divine truth shine out over the earth that the hardness in men's hearts and the bitterness and suspicions in their minds may melt and give way to the will of God."

For Baptists the new Crusade for Christ through Evangelism, unanimously and wholeheartedly voted at the Northern Baptist Convention at Atlantic City, is launched at a timely moment in world history. The need of such a crusade is overwhelming. By every indication its success can be assured. Never before have men been more vividly aware that only a revival of religion can save them.—CHARLES A. WELLS. (See pages 416-420.)

WHO'S WHO

In This Issue

► **ELMER C. ADAMS** is State Convention Secretary for the Tri-State area of Utah, Idaho, and Montana, with headquarters in Salt Lake City.

► **M. FOREST ASHBROOK** is Executive Director of the Ministers and Missionaries Benefit Board.

► **G. PITT BEERS** is Executive Secretary of the American Baptist Home Mission Society.

► **EDWIN A. BELL** is the Foreign Mission Board's Special Representative in Europe.

► **OLAV EIKLAND** is a missionary of the Scandinavian Alliance Mission in South America.

► **GORDON A. GILBERT** is a new missionary in China, in service since 1946.

► **H. C. JACKSON** is a missionary in India, in service since 1944.

► **CLIVE MCGUIRE** is Secretary of the Indianapolis, Ind., Baptist City Mission Society.

LETTERS

From the Editor's Mail Bag

In many things *MISSIONS* is praiseworthy, but in this I praise you not, namely, in the May issue, 1947, page 291, when speaking editorially, "the Presidency of the Baptist World Alliance is the highest honor that the Baptist Church can confer on one of its members." Since when did the Baptist churches of the world become *THE BAPTIST CHURCH*? By whose action did they become a "CHURCH"? Elsewhere in the same issue you speak of the churches, their sovereignty and democracy. Quite right!! Was the Editor nodding when he used that word, *THE BAPTIST CHURCH*? Or does he desire to be like some neighboring denominations and have a *CHURCH* instead of what Baptists have all along contended they have, New Testament churches? —Rev. W. L. Ferguson, Altadena, Cal.

NOTE—The Editor was not nodding when he wrote, "The Baptist Church." In the New Testament are many references to independent, local churches as reader Ferguson rightly implies. In the

New Testament, however, it is also written, "on this rock I will build my church", and "the church which is his body", and "I persecuted the church." These passages refer not to geographically localized and independent congregations but to the church in its aggregate and totality. In that sense it is proper to refer to The Baptist Church."—Ed.

Some of us none too well informed Baptists are beginning to wonder if

some of your editorials are not perilously near bitter. For example, in the editorial, "Forty Years of Baptist Unity and Discord", you say, "Inc calculable has been the cost of these periodic family quarrels, usually precipitated by a sincere and earnest but
(Continued on page 389)

Announcing a NEW PRIZE CONTEST

Would you like to win a cash prize of \$15 or \$10, or \$5 or \$2.50, or an important new book, or a year's subscription to MISSIONS?

MISSIONS announces a new prize contest, open to all paid subscribers now on the subscription list or who become subscribers between now and October 31st.

All you have to do is to write a short essay on the following topic:

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The prizes are: For the best essay, a first prize of \$15, a second prize of \$10, a third prize of \$5, a fourth and fifth prize of \$2.50 each, a sixth and seventh prize of a new book, an eighth, ninth, and tenth prize of a year's subscription to MISSIONS.

READ CAREFULLY THE FOLLOWING CONDITIONS

1. The contest begins September 1st and closes October 31st.
2. All persons entering the contest must be PAID SUBSCRIBERS. No person now receiving a subscription as a prize in the Question Box Contest.
3. Persons now receiving such prize subscriptions may enter the contest by remitting \$1.50 (*Club Rate*) for a year's subscription.
4. All new subscribers whose names are entered in the subscription records during the period of the contest will be eligible. Former subscribers who failed to renew will become eligible upon receipt of renewal subscription.
5. All essays must be limited to 300 words. *No contribution exceeding 300 words, regardless of excellence, will be considered.*
6. Prize winners will be announced in the January issue.
7. Judges will be Jesse R. Wilson, R. Dean Goodwin, John W. Thomas, H. R. Bowler, Dorothy A. Stevens, Margaret G. Macoskey. Their decisions will be final.
8. All essays should be addressed to MISSIONS' PRIZE CONTEST, 152 Madison Ave., 14th Floor, New York 16, N. Y.

In making the awards, interesting and original arguments, well-stated reasons, etc., will count as much as high literary quality. Even if you do not regard yourself an able writer, that should not deter you from entering this contest. You may win one of the ten prizes.

Maps for Burma

Many teachers in the Christian schools of Burma are working without any wall maps. Readers of MISSIONS who have recent large-area maps of the National Geographic Society may help the land of Judson in its struggle for recovery by sending direct to Miss Helen Hunt, Judson College, University P.O., Rangoon, Burma.

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(Continued from page 387)

unwisely led minority". Would not a Christian spirit of fairness have required these further words, "and sustained and strengthened by an unwisely led majority"? It is impossible for any fairly well informed and impartial Baptist to believe that our denominational leaders have made no serious mistakes through these years. In a Christian democracy is not the majority under obligation to go the second mile in making it possible for the minority to feel at ease and at home among the majority? Have our leaders tried to persuade the majority to go this "second mile" for the "fundamentalist"? Has the Editor of MISSIONS been working earnestly to bring this to pass? In a Christian democracy the majority always needs to be very humble toward the minority. The major responsibility for dissension may easily be theirs.—Rev. W. Everett Henry, McMinnville, Ore.

Regarding your editorial on why 87,000 Protestants joined the Roman Catholic Church, I think one of the main reasons is the attraction of Roman Catholic ceremonialism. Now do not get me wrong. People are not saved by ceremony. Nevertheless Protestants could learn much from Roman Catholic use of ceremony. Many Protestant ministers are hesitant about wearing a pulpit robe, but would a carpenter work without overalls? Then why should not a preacher wear a pulpit robe. Protestants need more emphasis on better and more choirs. Where is there a better place for the returned soldier than in the choir? Where can one hold the interest of

Instructions to Subscribers

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high school students better than in a high school choir? Processionals and recessionals and other ceremonials help to make the Sunday worship service interesting and attractive. Protestants could also learn much from Roman Catholic churches in their concern for their people and in the way they take care of their flock. And I think people are also attracted to the Roman Catholic Church because in that Church they can do whatever they wish during the week and then go to the priest and confess and thus be reinstated in the grace of the Lord. Of course I would not recommend that for Protestantism! To many people this is a way of escape and a means of professing they are Christians when they really are not.—C. W. Bailey, Chicago, Ill.

As one of your subscribers may I say that MISSIONS is a "must" with me. Its editorials alone are worth the price of an annual subscription. It seems to me that MISSIONS has gone a long way in furthering the cause of a united Northern Baptist Convention.—Mrs. Frank A. Weale, Denver, Col.

I rejoice to see the Northern Baptist Convention enter upon a great crusade not for money but for souls. Apparently I am not as liberal as I thought for I am convinced that the day we begin to talk about sharing with other nations our civilization, our American way of life, our philosophy, rather than to seek to win men to Jesus Christ as Lord and Savior, that day we will be taking the wrong road.—Rev. Charles F. Banning, Norwich, Conn.

During the war years when I was a Navy chaplain, I fellowshiped with ministers of all faiths, including Roman Catholic priests and Jewish rabbis. When I came home to attend the Northern Baptist Convention I found it difficult to fellowship with my Bap-

tist brethren because I am neither a member of the Fundamentalist Fellowship nor of the Roger Williams Fellowship. Some of the ministers I knew in my seminary years and whom I would like to visit with again were so busy attending the fellowship meetings that

they had no time for fellowship with non-members. One good friend shouted to me, "Mighty glad you're home again. I'd like to see you, but a very important meeting of our Fellowship is on." He was off to shut himself up with his group. President Dahlberg was right in telling us at Atlantic City that with all these organized Fellowships it is high time we had some real fellowship. Since I have had fellowship with ministers of all faiths in the Navy, am I expecting too much when I look for it in our denomination among ourselves, or must I return to some war organization to find it?—Rev. Alfred L. Murray, Westerly, R. I.

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Report from the Far West . . .

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- 2247 E. Marginal Way, Seattle
4, Wash.
- 7110 Compton Ave., Los Angeles
1, Cal.
- 1145 S. Tenth St., Richmond,
Cal.

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By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

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The First Month Met the New Price

June was the first month in which the new subscription price of \$1.50 (*Club Rate*) went into effect. It is gratifying to be able to report that June produced 3,039 subscriptions, as compared with 2,614 in June, 1946, a net gain of 425.

Hearty thanks is expressed to the renewing and new subscribers who thus evidenced their confidence in *MISSIONS* and their readiness to pay the higher rate which the increased cost of printing and paper made necessary.

July also maintained the upward trend by producing 1,975 subscriptions, as compared with 1,912 in July, 1946, a net gain of 63.

The result of both months was to lift the score to 158 months of subscription gains and 12 months of losses since the long uptrend began in the spring of 1933, more than 14 years ago.

The approaching big subscription season will present the real test of subscriber loyalty. During the next four months nearly 20,000 annual subscriptions will expire. If your own subscription is among them you will know what to do.

► AMERICAN TRADITIONAL INGENUITY and resourcefulness found its equal among Naga Baptists in the hill country of Assam when they assembled late in March for the Naga Jubilee. Miss Ethel E. Nichols reports that there were 11,295 delegates present and they had constructed a huge thatch tabernacle to accommodate the crowd. Moreover, as a left-over from military occupation during the war, electric lights were available, as well as an amplifier which added very much to the convenience of the delegates, who enjoyed every part of the jubilee program.



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THE
AIR
?

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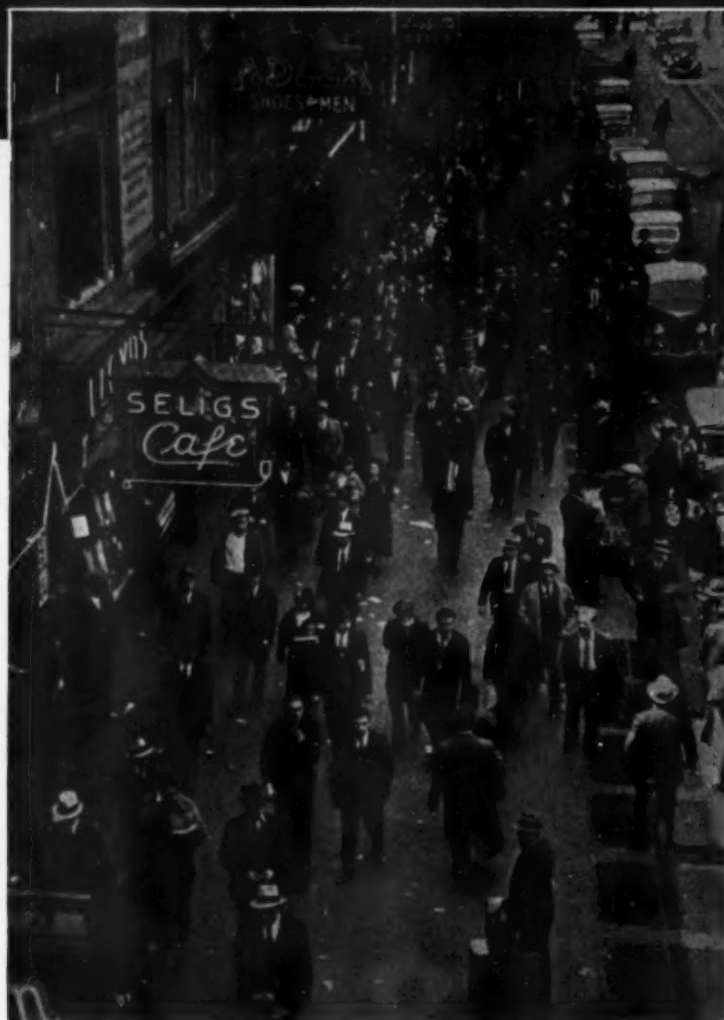


Photo above by Chuck Benn,
at left by Lionel Green

THE CHALLENGE OF EVANGELISM

*See article by Dr. G. Pitt
Beers on pages 416-420,
"When Men Are Lost
and in the Grip of Fear"*

*"How shall they believe
in him whom they have
not heard, and how shall
they hear without a
preacher?"—Romans
10: 14*



ABOVE: A new housing
development, mostly for
war veterans and their
families, with accommo-
dations for more than
350 families, at Pam-
mell Village, Iowa. The
disturbing feature is the
absence of any church
which makes the task of
evangelism imperative

LEFT: Street scene in
any metropolitan city in
the United States. Here
the question surely is per-
tinent. How shall they
hear without a preacher?

MISSIONS

VOL. 38 NO. 7



SEPTEMBER 1947

A Lost Church Cannot Save a Lost World

QUITSIDE the secret conference room of the Senate Committee on Foreign Affairs a crowd of reporters awaited Secretary of State George C. Marshall. In one brief, superb understatement he said, "I told the Committee that the world is in a serious condition." In similar vein he said at Harvard University, "Gentlemen, the world situation is very serious."

The world's condition is more than serious; it is moribund. Its political confusion, social upheaval, abysmal misery, economic paralysis, moral decline, all betoken a ghastly illness of the soul that calls for a spiritual remedy. Endless conferences of statesmen, assemblies of the nations, loans to sustain bankrupt countries, peacetime military conscription, bigger and lovelier atomic bombs, plans for a third World War seem like panaceas of desperation. To millions of long suffering, humble, decent, peace-yearning people they are the remedial illusions of futility. "Peace conferences and super-dollar diplomacy are not enough," said President E. V. Rickenbacker of Eastern Air Lines. "You cannot make moral fiber out of money; you can make it only out of men." There is only one cure for today's global illness. "Only changed men can change our world," said Dr. N. J. Nordstrom at the Baptist World Congress in Atlanta, Ga., in 1939. Never was a memorable midnight admonition more true and pertinent than now. "*Ye must be born again!*"

Out of that global setting have emerged today's evangelistic crusades of America's leading Protestant denominations, among them our own Crusade for Christ through Evangelism, which was launched at Atlantic City. (See MISSIONS, June 1947, page 359.) Its purpose is a nation-wide spiritual awakening. It summons Baptists to a level of living worthy of the gospel

of Christ, to a new awareness of man's need of Christ, to an acceptance of responsibility in word and deed in witnessing for Him in a world threatened with destruction.

In a recent sermon Bishop Charles K. Gilbert offered a profound observation supremely relevant to the new crusade.

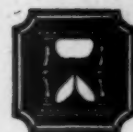
There is more lostness in the world today, more bewilderment and despair than we have ever known before. *We cannot confront such a lost world with a lost church!* (Italics by MISSIONS.)

Timely and prophetic words! Sometimes the obvious needs fresh emphasis. This new Baptist crusade will never succeed through elaborate organization, brilliant leadership, efficient Green Lake training conferences (see page 407), secretarial evangelistic assignments, or the printing of thousands of pamphlets. It will succeed only as each Baptist comes to feel a revived sense of personal obligation. His own life must earn the respect of his fellowmen by convincing them that he really is a new creature in Christ and is His witness in his community. By its ministry and service his own church must demonstrate that it is not a lost church in a lost world, but is a vital force releasing into all areas of life the living, redemptive, transforming power of Christ.

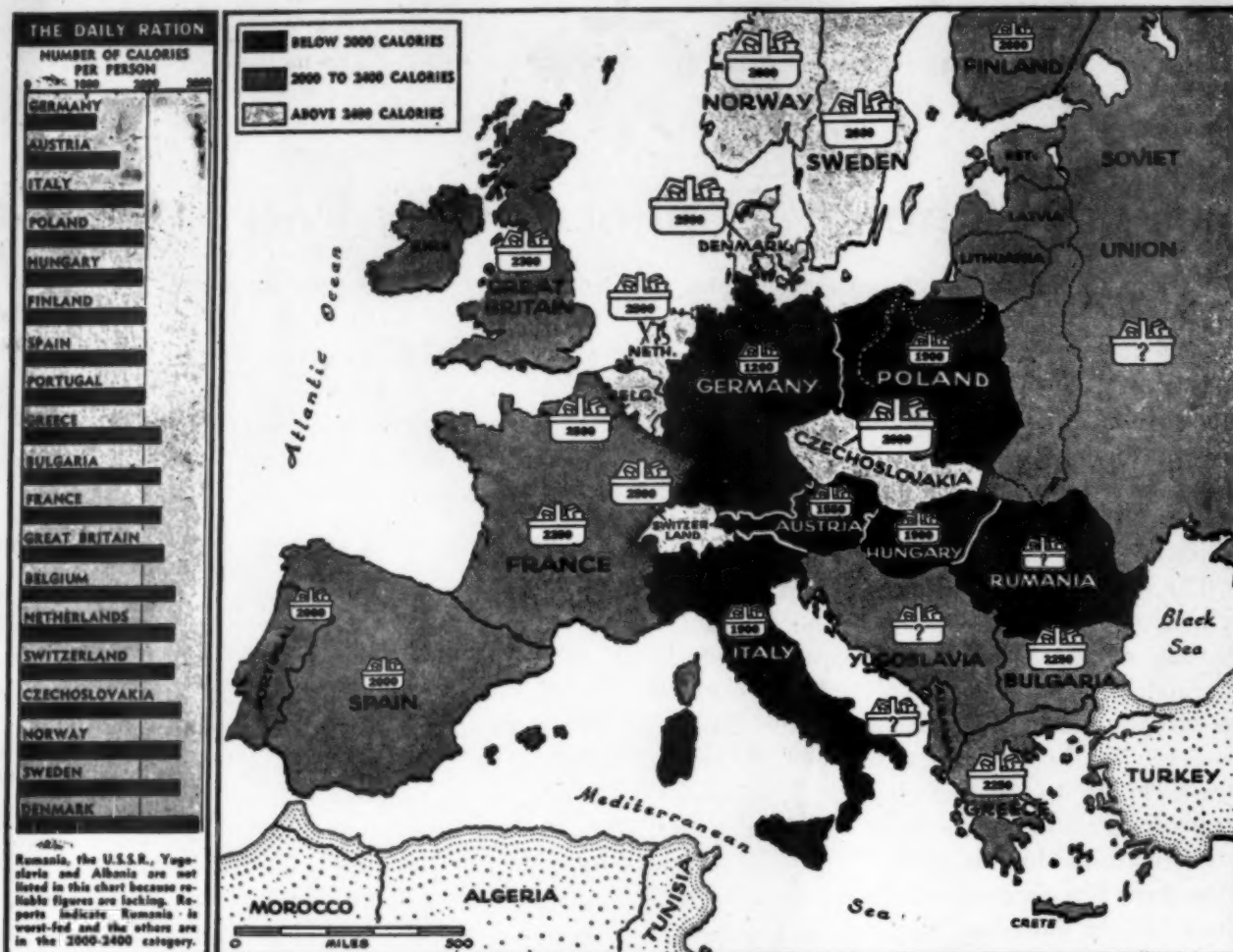
At Atlantic City it was again disclosed that while Baptists differ in doctrinal interpretation, creedal freedom, and in the extent and kind of cooperation they wish to maintain with other Christians, on one thing Baptists are agreed. Always and everywhere evangelism has been and continues to be their primary business and Christian witnessing their prior obligation. The new crusade thus opens a vast and boundless opportunity for Baptists to transcend their differences and to unite in a much needed redemptive ministry to a moribund world.



The World Today



Current Events of Missionary Interest



Reproduced by courtesy of The New York Times

Map of Europe showing the caloric content of daily diets in its various countries except four where reliable data was not available. While this summer's harvest will slightly improve conditions, most of Europe faces the grim prospect of a third hungry winter since the war

Would You Like to Live Each Day On Less Than 2,000 Calories?

IN SPITE of two years of publicity about world hunger, mass starvation, and the terrible effects of food shortages, and the reports of former President Herbert Hoover based on his tour around the world and his recent visit to Germany, the world has experienced only slight improvement in its food supply and distribution since 1945. Except in the western hemisphere millions upon millions of people all over the world are destined to be hungry throughout the entire year 1947. Recently *World Report*, an independent weekly magazine on world affairs published in Washington, D. C., featured a worldgraph showing food

consumption by calories per person in 1939 and an estimate for 1947. As shown in the following table Canada leads all countries and the United States comes second. Only these two countries are eating more food this year than they did before the war.

Country	Calories per Person	
	in 1939	in 1947
CANADA	3,109	3,308
USA	3,249	3,270
FRANCE	3,012	2,450
ENGLAND	3,005	2,700
GERMANY	2,967	2,050
ITALY	2,627	2,250
JAPAN	2,268	1,600
CHINA	2,201	2,050
INDIA	2,021	1,900

NOTE—These are averages. Hence they mean that in the five last mentioned countries the majority of inhabitants are living on much less than 2,000 calories per person per day which is the accepted emergency subsistence minimum. A steady diet below that inevitably means disastrous consequences for life and health.—Ed.

It is terrifying to contemplate that the people of Italy and Germany, and probably also of Poland, Rumania, Greece, for which figures are not available, are living on a scale of food consumption approximating that of China and India which had heretofore been regarded as the world's lowest. *That distinction now belongs to Japan.*

When looking at this picture of hunger in Europe and Asia, the American people need to ponder seriously over a comment by Mrs. Anne O'Hare McCormick in *The New York Times*, "A nation like the United States that lives on an economic level above the rest of the world is not much loved by nations down below. The well-fed are never very popular among the hungry poor."

The figures suggest two conclusions. (1) Humanity is far from finished in paying for the cost of the war. (2) The relief effort that the more fortunate nations, like the United States and Canada, have an unevadable obligation to assume, is only just beginning.

The Loss of America's Reputation Throughout the Far East

RETURNING from a seven-months' lecture tour of China, Siam, India, and the Philippine Islands under the sponsorship of the Presbyterian Board of Foreign Missions, former President Henry Sloane Coffin of Union Theological Seminary reported an immense lowering of the prestige and reputation of the United States. As quoted in *The New York Times*, he placed part of the blame on President Truman and on Congress for a "clumsily written" rider to the \$600,000,000 appropriation for Philippine Islands rehabilitation. Approved by a helpless Philippine Congress, the bill specifically provided that "*The United States has equal rights of exploitation in the Philippine Islands*" (Italics by MISSIONS). The new Philippine constitution stipulated that 60% of all corporations must be owned by Filipinos. Thus the United States, by insisting on the appropriation "rider," has compelled the Filipinos to violate their own constitution. Moreover it is deplorable that Congress should have used the term "exploitation" which, as Dr. Coffin pointed out, is offensive throughout the entire East. He discussed also the present situation in Palestine and declared that Mohammedan Arabs feel that American politicians in urging the entrance of 100,000 Jews into Palestine were

prompted by the desire to gain votes in America. The Arabs told Dr. Coffin, "If Americans were sincere in wanting to help the Jews they could show their sincerity by admitting 500,000 into the United States." In order to recover its lost reputation, concluded Dr. Coffin, the United States must provide the poor man in the Far East with basic subsistence requirements and thus undermine the argument already held among intelligent Indians and Chinese that Russia has succeeded and America has failed. Moreover America must overcome race prejudice at home because every race incident in the United States is broadcast to race-conscious Asia. Finally there must be a vast and generous expansion of the Christian missionary enterprise, on a scale never projected by American Christians heretofore. Throughout the Orient he had found an open door for Christianity with increasing numbers of people interested and sympathetic to its gospel.

The American Moving Picture Industry Captures the Market in Japan

WITH Japan under American military occupation the American movie industry has been quick to capture the Japanese market for its films. According to *Worldover Press*, American films are now featured in 275 Japanese theaters. With the excessive drinking, marital infidelity, divorce, and gangsterism crime emphasized in today's movie output, the Japanese people are being given a woefully erroneous and distorted impression of American life. And most likely, such movies as depict American religion represent it as Roman Catholicism. Moreover, films that have been box office failures here or are so indecent that no American community will tolerate them, are probably being exported to Japan in order to salvage their production costs. Once again a vivid contrast in American exports is here revealed. Thus far only a small company of Protestant missionaries, including our own Dr. and Mrs. William Axling, John A. Foote, Mrs. Foote, Mary Jesse, Alice Bixby, Winifred Acock, and Thomasine Allen, are back in Japan. They represent what is finest and ideal in American life. It is hard indeed to proclaim the gospel of Christ in war-devastated Japan, to rebuild its bomb-shattered churches, and to reestablish its Christian community, with the handicap of competition from demoralizing American movies.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 415

The Changing and the Changeless in Central Africa

By LEONARD GITTINGS



Under the impact of western civilization and due to the effects of the war, life in Belgian Congo is becoming quite sophisticated, as indicated by this street scene in Leopoldville, Belgian Congo

FOR ten years, (1926-1936), we served as missionaries in the Belgian Congo. Then for ten years circumstances made it necessary for us to remain in America where we enjoyed a happy pastorate. But the Congo continued to call us, and so six months ago we returned. It has been a joy and a privilege to be in our Sona Bata field, and we have certainly enjoyed being out in the Congo villages again.

The vast changes that we had seen taking place during our first ten years of service, have continued. In some things the Congo is far different from what it was when we first knew it. And yet, although many things have changed, there are also things that are still much the same.

(1) The African is still the same at heart. In the villages he is still courteous and tolerant, a lover of a good story and homely philosophy. He has

After ten years absence from Belgian Congo a returning missionary finds many changes and likewise much that has not changed. Above all the need of Africa for the gospel of Christ is more acute than during his first term ten years ago

not forgotten how to mix a little humor with his characteristic stoicism, and we can still learn a good deal from the patience and cheerfulness with which he accepts those things in life which are inevitable. His primitive ways of thinking and acting reappear continually even when he is surrounded by civilizing influences, though in centers dominated by the white man he may restrain too much outward display either of his feelings or his superstitions. Nevertheless, the drums still beat time at the village all-night

dance, charms are still hid about the person or in the house, fears of spirits and witchcraft live on in his mind, and he is ready enough to follow the "false prophet" movements which in recent years have made a bid for his support in our own field and elsewhere.

(2) The problems of missionary work are still much the same, although some of them have become intensified. Complications are seen everywhere as primitive life becomes engulfed by the swift advance of white civilization, bringing things good and bad. With us yet are the issues that have demanded attention throughout the history of Congo missions. Let me indicate a few. There are in this land, as in the churches at home, those who make profession of faith in Christ with mixed motives. Some would use the mission as a refuge from burdensome government work demands, or as a stepping stone to an education that might provide a job with a white man at good wages in a trading center or town, where desirable things from across the sea are available. Besides this, Congo Christians continue to be surrounded by a social life that offers many temptations and pitfalls. One is not so much

surprised that some fall by the way as he is made glad that so many maintain such a "good profession before many witnesses." Another problem is that of relating the guidance of the missionary to the development of a self-sustaining and self-directing church. This problem is being dealt with in an increasingly intelligent spirit by Congo and white workers.

(3) The Congo missionary must continue to be something of a jack-of-all-trades. He must still be more than an evangelist, or a doctor, or an educator. The more he can do the more he can extend his influence. A church, hospital, or school has to be built. His truck that gets him



Where African womanhood has changed it is due largely to the influence and impact of Christian missions. The non-Christian mother in the upper picture is waiting with her sick baby in the out-patient department of the Baptist mission hospital at Moanza. The picture at the left shows a Christian mother with her baby at Banza Mantake. It is clear that both mother and child are in excellent health. The scars on the mother's chest are reminders of her former pagan life

to his far-flung outstations must be kept in running order. The spring in the forest must be enclosed to provide safe drinking water. His gardens have to be cultivated in order that food may be available for school pupils and others. New literature is constantly needed to feed the expanding minds and hearts of Christians who are reaching out after higher things in the spiritual realm. The hammer and the saw, the spade and the hoe, the trowel and the builder's level, the wrench and the screwdriver, the pen and the printing press, all supplement the "Sword of the Spirit" in the Congo missionary's tool kit. He of all men needs never complain of the monotony of his task.

(4) There are still more languages than any missionary to Africa can learn. Mrs. Gittings and I had previously learned and used three Central African tongues. We are now adding Kikongo to our list as fast as we can. This, of course, does not mean much when you remember that estimates on the number of languages and dialects on this continent range as high as 800! We, however, are ready now to settle for Kikongo, and are willing to abandon all aspirations after the other hundreds! If you had recently heard us struggling to express ourselves, you would hardly have blamed us for wondering why on earth so many people want to use the same words and yet give them entirely different meanings. An upper Congo man uses the word *nguba* for the sun, while a Lower Congo man uses it for peanuts! We now have to describe a white man with the word we had been accustomed to use for the nose. For years we used *mongo* to indicate the back-bone; now we must apply it to a mountain! Not one or two words are authors of such confusion, but scores

upon scores of them. During the past three months, as I traveled over our district using what Kikongo dialect I had in order to examine candidates for baptism, conduct communion services and perform marriage ceremonies, lead in public prayer, and give short messages at our large gatherings, I grew desperate at times. As I conversed with native church leaders or stood before a gathering, I sometimes mixed the Kikongo, Kiswahili, Kiluba, Kisonge dialects with a little French as I tried to make myself clear. I often wonder why I did not get in some Welsh from the land of my birth!

(5) Congo pests are perennial. Rats still gnaw their way into your storeroom. Swarms of little black ants still maintain their love for your precious butter or jam, or indeed for any edibles they can get to in your cupboard or on your



The changing and the changeless in transportation is shown in these pictures of a giant air liner landing at the mouth of the Congo River and a typical boatman who operates a canoe ferry across one of the Congo tributaries



Three children who came to the clinic at the Baptist mission hospital in Sona Bata, Belgian Congo

table. We are already waging a war with white ants (termites) who have vowed they will eat our door and window frames as well as the shelves in our storeroom. All African ants, white, black, and red, seem to have a "Pike's-Peak-or-Bust" Attitude. They never quit. I have killed several snakes, one by our bedroom door, and am wondering how to dispose of a colony of ill-mannered bats who have taken possession of the tower entrance of our church. What more shall I say, for the time would fail if I should tell of malaria-carrying mosquitoes, of jiggers that burrow into your feet (my wife dug six out of my feet with a needle after a recent trip), of fleas, bugs, and cockroaches, or of the pests against which I wage daily warfare as I try to raise a vegetable garden?

(6) Over against this, however, let me set a sixth thing we have found unchanged. Africa is still beautiful and fascinating. Its glorious sunsets and brilliant moonlit nights, its blue skies, its cool forests and broad waterways delight the traveler, and its quaint villages and simple people have a charm and appeal of their own. The days are sunny. The nights are still. The beauty and spaciousness of its tree-clad countryside remind us of the handiwork of God who is interested in this land and her people.

(7) This brings me to my final observation. As I have contemplated the African scene again during recent months I am more convinced than ever that the gospel of Jesus Christ is the one hope of this great continent. Here people are awakening from the slumber of centuries. They are feeling the throbbing of a new life. New urges are driving them on, and they hardly know which way to turn. We must bring to them adequately the message and ministry of the Living Christ. There are still new fields to possess. Shortly I must travel several hundred miles to the southeast to meet Mr. Smith and Mr. Bubeck from Kikongo and Mwanza respectively for the purpose of investigating a suitable site for the proposed new station among the Bayaka tribe. I passed through the Bayaka country a little while ago and noted its need and still primitive condition. These people must also be gathered into the fold of the Great Shepherd. Congo's desperate need of Him has not changed. It is our great privilege and duty to try and bring Him to the Congo tribes, and to bring these tribes to Him.



The Baptist church in Moanza, Belgian Congo. According to mission statistics for 1946, there are 97 Baptist churches and 26,112 church members in this Baptist foreign mission field

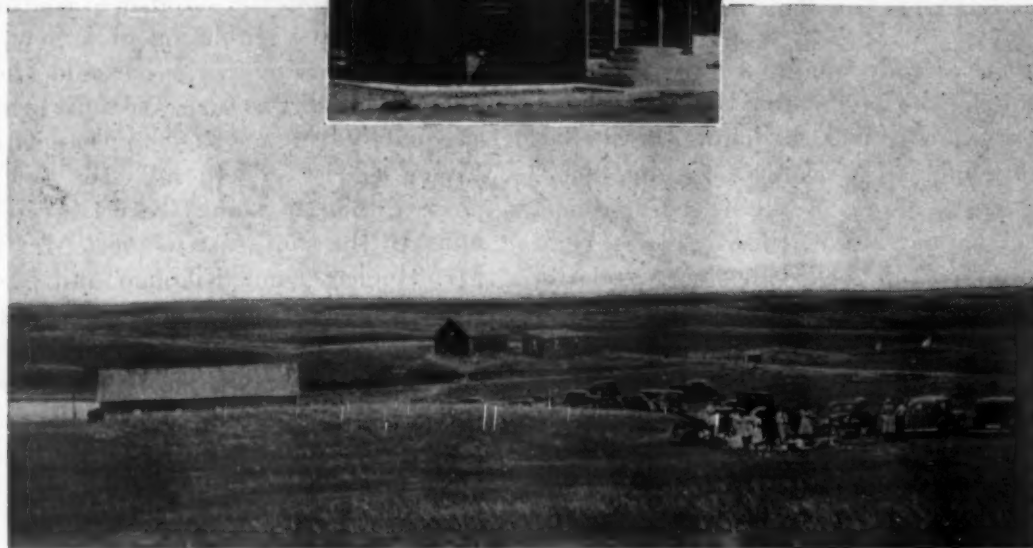
Land of Vast Open Spaces and Limitless Horizons

By ELMER C. ADAMS

BELOW: *The vast open spaces of Montana. In this limitless setting the Baptists of Montana held a summer Bible Camp at Bubbling Springs, all arriving in their own cars*



LEFT: *The Pine Creek log cabin Community Baptist Church at Pinehurst, Idaho, built during the temporary ministry of Colporter Missionary Howard D. Simpson. See page 402*



THE year 1947 marks the centennial of Utah and the founding of Salt Lake City by the Mormons who trekked across the United States in 1847. Their descendants commemorated the centennial by an automobile caravan over the same route during the past summer. (See MISSIONS, May 1947, page 266). "This is the place!", said Brigham Young to his Mormon followers 100 years ago as their long trek brought them through Emigration Canyon and they looked out to the west over the valley of the Great Salt Lake. With great industry and foresight these Mormon pioneers set to work to develop the land and to lay out the city which was to be their Zion. With irrigation waters from the mountain canyons they made the desert to blossom and to produce food for their

Intimate glimpses of spiritual needs and incredible religious ignorance in frontier home mission fields in the West where people live many miles from churches and missionary pastors have parishes as large as some eastern states and have many other things to do besides their many preaching and pastoral ministries

sustenance. Today their descendants and followers number over 50% of the population of Salt Lake City and of many villages of southern and eastern Idaho. Rural communities of Utah average from 80 to 90% Mormon constituency.

In the midst of this dominant, Mormon environment the Tri-State Baptist Conventions of

Montana, Idaho, and Utah carry on their work with administrative offices in Salt Lake City. Of 88 Baptist churches in the total area, 43, almost exactly 50%, are at least partially supported by Baptist missionary funds. A staff consisting of a Director of Evangelism, a Director of Christian Education, two Town and Country Directors, a city missionary for Utah, and the Executive Secretary, endeavor to minister to these widely scattered churches of the intermountain west. Its vastness is all but incomprehensible to one who has not visited this territory of vast open spaces and almost limitless horizons. The area of these three states equals 311,470 square miles, *an area equal to that of all the states in the Northern Baptist Convention east of Chicago*. Included among the 88 are many strong city and village churches. Beyond their immediate parish limitations there are still untouched frontiers of Baptist responsibility into which they are constantly reaching.

This article describes in each of the three states a field typical of our missionary frontiers.



The San Juan Community Baptist Church group in front of the ranch house of Monticello, Utah

Although the Utah Baptist State Convention was organized in 1884, it has at present only 11 churches. All but two are largely supported by missionary funds. This reveals something of the difficulties faced by Baptist pastors in this Mormon stronghold.

One of the youngest Baptist missions is the San Juan Community Baptist Church of Monticello, 300 miles south east of Salt Lake City.

Several years ago Rev. William E. Parks, then colporter pastor at Moab, 60 miles north, began church services at the school house a few

miles outside the village of Monticello. When the schoolhouse was closed, the meeting place was transferred to a log assembly room on a ranch owned by Mr. Ross Musselman, a former Y.M.C.A. secretary of New Jersey. It was not uncommon for people to drive 20 miles each way to attend these services. Later under the leadership of Rev. Howard Parry, chapel car missionary, a hall of drab and meagre appointments was rented in the center of town. This has since been used for the major functions of the church.



Another group of Monticello Baptists on the steps of the ranch house where services were held

Last year Rev. and Mrs. Talmage W. Morash arrived in Monticello to serve full time. These two young people with missionary vision had just been graduated from the Berkeley Baptist Divinity School in California. No parsonage was waiting for them. During the summer they lived in a cabin at the ranch seven miles from the village. Last fall they were able to rent a two-room house near the center of the community. No modern conveniences were included!

The rugged young missionary pastor soon discovered that his task involved far more than the conducting of Sunday worship and church school and the ordinary parish responsibilities. In keeping with the spirit of the western frontier, the pastor was once impressed to serve on a sheriff's posse to help apprehend a horse thief. There is no undertaker within 75 miles. When death enters the home of his parishioners, the pastor is often called to help prepare the body for burial. The lack of embalming laws in the state means an added responsibility for he also frequently helps to dig the grave before officiating at the last rites.

On alternate Sundays following his services at Monticello he drives 25 miles to outstations at Ucolo and Gingerhill where worship and Bible study are held in school houses for adults and children in the vicinity. Through the help of World Missions Crusade funds, a small, but adequate church building will be erected at Monticello in the near future. The church is now six years old and has 30 members with 35 pupils enrolled in the church school. The people are responding to the gospel message. The pastor recently drove the 600 miles round trip to Salt Lake City to bring five of his alert young people to the Baptist Youth Fellowship Convocation. This Church in this frontier is the only Protestant evangelical witness for a radius of 60 miles.

The second typical frontier field lies 1000 miles north in a mining valley in the pan-handle of Idaho. A Baptist Mission began here some 16 years ago when a few faithful Christians met in the home of Mr. and Mrs. Ambrose Hunter in the town of Pine Creek, now called Pinehurst. They had come from Arkansas and Missouri to find employment in the Sunshine Mining Company. They felt that one of the first requisites of any community is a church home. So they organized the Pine Creek Community Baptist Church with 16 adult charter members. Under the leadership of Rev. Howard D. Simpson, colporter missionary, a log house of worship was soon erected. Today its attractive sanctuary is well filled at the Sunday morning and evening services and at the church school. Several



Secretarial staff of the Tri-State Baptist Convention: (Standing) Town and Country Directors J. B. Sanders for Idaho and L. B. Whitman for Montana. (Seated) Christian Education Director W. J. Keech, Executive Secretary E. C. Adams, and Director of Evangelism D. S. Dodson

pastors have served to proclaim the message of Christ as this fellowship has grown and reached out into the canyon mining villages. Today it has a membership of over 150 with an average attendance of nearly 100 at its church school. It no longer needs missionary funds for its support.

In 1938 while Rev. J. B. Wakem was pastor at Pinehurst another church was organized in another mining village called Osburn, 14 miles east. For a time services were held in a school house. In 1941 a church building was begun in which services were first held on Easter Sunday in 1942. Here also the work progresses today with over 75 enrolled in weekly attendance at the Sunday school. As these folk have received in the past through sharing and missionary outreach, they hope today in their turn to send forth the light into other needy settlements.

The third typical frontier mission field is located 800 miles eastward in north-eastern Montana. Here a colporter field has been served for ten years by Rev. Howard D. Simpson who had formerly begun the work at Pinehurst. His parish covers an area of 8300 square miles, in other words a parish larger than the entire state of Massachusetts. Of course, he cannot begin to minister to the total need in such a territory. At the beginning of his ministry there was only one Baptist church, at McCabe. Now there are two others, one at Vida 50 miles southwest and another at Whitetail 75 miles north. The response of the wheat ranchers and their families



The Baptist church in Osburn, Idaho, organized in 1941 and first services held on Easter Sunday, 1942

at Vida has been most encouraging. The church there is anticipating the support of a minister of their own.

The religious ignorance that is to be found in some of the unchurched communities of this mission field is almost incredible. Through the war years Mrs. Simpson did substitute teaching in the public schools. In two schools where she taught, she asked the pupils to join with her in reciting the Lord's Prayer with her. They did



The church school at Osburn, Idaho, poses for its photograph. These youngsters should be good Baptists tomorrow

not know what she meant, for it was outside of their own experience, although the group included pupils in the sixth and seventh grades. A Bible Camp for this locality was organized a few years ago at a spot called Bubbling Springs. It is over 500 miles from any other Baptist Assembly. Last year's enrolment included three children from one home. The oldest was ten years of age. None had ever been to any religious service before. The oldest asked Mrs. Simpson, "What

is a church like, and what do people do there?" "Have you never been inside a church," inquired Mrs. Simpson. "I sure haven't," replied the lad. Such instances could be multiplied many times in this wide open country with



The Bubbling Springs Baptist Bible Camp in Montana. Note the concrete swimming pool in the right foreground

homes so far distant from any church. Our Baptist churches and the Bubbling Springs Bible Camp are helping such ignorance. In the latter in recent years there have been close to 100 confessions of faith and over 50 baptisms. Ten decisions for full-time Christian service have been made. Surely the seed is being sown which will spring up and bear fruit.

Within the territory of these three state conventions there are still many frontiers for us as Baptists. Comity agreements give us full responsibility for certain areas. Unless we minister to them the task will not be accomplished and the people will never know what it means to be followers of Jesus Christ.



Winter always arrives early in Montana

Three Racial Blood Streams Under the Skin

By OLAV EIKLAND



An Indian woman of Peru preparing the family's evening meal

IN THE deep valleys of Mexico and Central America, on the plains and high plateaus of Venezuela and Colombia, on the uplands and mountains of Ecuador, Peru and Chile lives the *mestizo* or half breed man of the south, and 65 million more of his kind: His father was the Spanish "conquistador" of past centuries. His mother was the conquered Indian whose nation and country had been raped by the invader, whose fathers and brothers had been either killed or enslaved, and who felt that there was nothing more to fight for. Being of fatalistic belief she had the premonition that these foreign "fireshooters" were appointed by the gods to rule the land. So she docilely surrendered her life and destiny as a "handmaiden" to the conquerors of the new world.

Why have the Latin American peoples been so difficult to understand and why have they been such a problem to our North American diplomats and politicians, as well as to the merchants and industrialists dealing with Latin American affairs and business enterprises? The

The blood of three races flows under the skin of Latin America, where red and white mixed with black and emerged as brown. This explains why the people have been so difficult to understand and why they have been a problem to diplomats, politicians, merchants, and missionaries from the United States.

answer is the enigmatic *mestizo*. In order to understand the Latin American people we must learn to know the *mestizo* because he is the key-man to all its thinking, being and life. The historic developments of the many republics south of us gives clear evidence of the most dominant half-breed element in the formation of the various nations and the life springs of their government.

Beneath the dark browned skin of our South American neighbor flows the blood of three races. The white-skinned Spaniard, finding the red-skinned Indian of the western hemisphere too weak for hard slave labor, imported from Africa the black-skinned negro, to work on his



A native of Bolivia. His facial characteristics evidence the three races whose blood flows in his veins

great estate comprising a whole continent. If the Spaniard had been equally able to conquer himself and his passions as he was in conquering a continent, the history and development of that part of the world would have been far different from what it is today. Through blending the life stream of pure Castilian blood, "unstable as water" to use the Patriarchal expression in denouncing unchastity (*Genesis 49: 5*), with the blood streams of the African and Indian races, there emerged on the American continent a new race of nearly 70 million people—the ruling race of the countries below the Rio Grande River.

If you look into the face of a representative of this race, especially in his native environment, you will see and observe a reflection of his diverse progenitors. His aggressive, dominating,

and despotic characteristics evidence that in his veins flows the blood of the "conquistador" of Europe. But you will not always find him in this vivacious mood. Sometimes he appears contemplative and *ensimismado*. In such a mood he becomes too stubborn for business transactions if one does not know how to open the door to that inner citadel where the conquered Indian still hides himself and tries to defend his ego from an aggressive world without. Down along the coast regions, especially, you will find another type: the brown-black type. He is a man with a constant, big-mouthed smile. At times he is carefree and talkative. But there may be moments when he is serious. In his grave and intelligent eyes you see reflected more than his African forefather. You see him as the descendant of intellectual Spain.

This is the *mestizo*. As an individual in the human society and in his national and social environment he has become, as near as possible for a human being, a double personality. He is



A street scene in Bolivia. Some of the people are of pure Indian origin; others are the offspring of Spanish, Indian, and Negro ancestry

unable to find himself as he should and as he would like to do. What the Biblical Rebecca experienced, bodily, when she was informed: "two nations are in thy womb," that the *mestizo* does experience in his soul. His position in society is that of a stranger. Because of the racial differences of his forefathers, he has the characteristics of both, but he finds himself incomplete in any of them. He is a prisoner because the laws of his father and the social customs of his mother were so divergent that there were few points of contact. Living thus in a no-man's-land of adolescent emotions and reflections, he has become a prisoner in his own environment and stagnated in sentiment. Moreover he has turned out to be an enemy, both of his father's and mother's people, because there were no bonds of national feeling uniting them. He sought to tear asunder the bonds imposed on him.

In the wars of revolution and during the struggle for independence from Spain, on all fronts in Latin America, the real supreme leaders were of pure Spanish blood, born in the new world. Some of them were brilliant military leaders, like Simon Bolivar, who became the liberator of five South American republics. In addition to their military brilliance, some were good men like the two Marshals Sucre and San Martin. But their subordinate leaders were the *mestizos*, who, after the independence was secured from Spain, turned against their supreme commanders by contriving political factions and civil wars. Although the Spanish commanders had been able leaders in the war of independence, in the struggle of diplomatic conflict and civil strife, they were unable to gain and retain control. Marshal Sucre was assassinated. San Martin died in exile. Simon Bolivar ended his life a frustrated and forgotten man on the way to exile. Before he died of tuberculosis in 1830 he wrote: "America for us is a country impossible to rule. One who dedicates his life to serve a revolution plows the sea. The only thing we can do here in America is to emigrate." In these words Simon Bolivar revealed what element had come into power. A unified South American continent, the ideal for which the supreme leaders had fought, became an unrealizable dream. The country was divided into many republics with a

perpetual state of revolution in each one of them ever after. In military history certain geographical locations are considered buffer states suffering turmoils and wars because of their locations between great world powers. In Latin America we see the phenomena of a buffer race in perpetual ethnic struggle for supremacy or neutrality.

The half breed *Americano* will dress like any other American or European. He will have an outward polish of manners and fulfill all requirements of modern social etiquette. But deep inside his own self he may feel himself ostracized or alienated. He may lack emotional balance. His external life may be an imitation. This soul anarchy of conflicting emotions is the natural outcome of social conflicts between two races of so divergent character.

This same *mestizo* will find another vacuum of greater scope within himself than the social one, namely his religious self. And here again he comes into conflict with the gods of his forefathers. His mother's god was the sun god with its forces of nature. His father's god was the crucifix which in Latin America became the symbol of conquest and dominion. At the time of the Spanish Conquest the Indians looked upon that crucifix as the swastika was looked upon in the invaded countries of Europe during the nazi conquests of 1939-1945.

What is the religious position of this representative man of Latin America today? Two different characteristic attitudes are found: The materialistic has no personal interest in religion. He looks upon the crucifix as the symbol of political power and the standard of a political party which may or may not be opposed to the one he is member of. The religious *mestizo*, or the one whose religious instincts have not been submerged in materialism, longs for the right interpretation of life and the hereafter. He finds himself in a dilemma, unable to joyfully worship the God of Roman Catholic symbols and liturgy, yet feeling himself at the same time alienated from the God of nature which "from day to day uttered speech." His two religions, being essentially national or racial, cannot satisfy the cravings of the heart.

In the beginning of creation, when the world was in a state of chaos it was written that, "the

spirit of God moved upon the face of the waters." Over the chaotic soul of the Latin American to be, hovers that same Spirit of life and order. A new world must be found for him where he shall be in harmony with himself, his Creator, and his fellowmen. For centuries the *mestizo* has been in a state of transition.

How can we help him find his rightful permanent place? The answer is threefold: (1) Give him his national independence, unhampered from foreign influence. (2) Give him economic independence without exploitation of his material resources. (3) Give him religious independ-

ence. Let him freely turn his eyes of faith, away from the crucifix which has always been associated, in his mind, with ruthless conquest and despotic force, to that great Liberator who can conquer the heart of man, curing it from all its ailments, individual, racial, social and religious. Only the living Christ can make the *mestizo* complete in his individual makeup and in all his relationships with his fellowmen, giving lasting peace, internal and between nations. This eternal Christ the *mestizo* needs. When he finds Him he will find complete and satisfying salvation: individual, social and national.



Sunday morning in an interior South American village. Having attended early Mass there is nothing else for the inhabitants to do except sit in the sun and gossip

FACTS AND FOLKS

► **DR. EDWARD S. DOWNS**, medical missionary in Assam since 1926, and stationed at Tura, was honored by the King of England with the award of the coveted Kaiser-i-Hind medal in recognition of "distinguished service in India." He is the 38th Baptist missionary to have been awarded this medal which symbolizes in civil life what is symbolized in British military service by the Victoria Cross.

► **REV. T. T. WYLIE**, pastor of the First Baptist Church, Kalamazoo, Mich., has been added to the National Committee on the Crusade for Christ through Evangelism, by appointment by President Edwin

News brevities reported from all over the world

T. Dahlberg of the Northern Baptist Convention. Mr. Wylie is pastor of a church that ministers to college students, and will represent the student work on the committee. Members of the Committee previously appointed include: William W. Adams, Kansas City, Kan.; Paul C. Allen, Chicago, Ill.; Edwin T. Dahlberg, Syracuse, N. Y.; Roy B. Deer, Newark, N. J.; Carrie Dollar, Chicago, Ill.; Rolland N. Dutton, St. Louis, Mo.; August M. Hintz, Sioux Falls, S. D.; George Manzelmann, Chi-

cago, Ill.; L. B. Moseley, Pittsburgh, Pa.; Raymond Nielsen, Mankato, Minn.; Mrs. Ralph Palmer, Detroit, Mich.; W. M. Wilson, Chicago, Ill.

► **PASTORS FROM 120 CHURCHES** met in Green Lake, Wis., June 2-6, and were trained for their part in the Crusade for Christ through Evangelism. These pastors will be formed into teams of four to be leaders in about 200 state and city Evangelistic Leadership Conferences this fall, in which representatives from local churches will receive training for the Crusade in local communities. Four new handbooks were the bases for training

at Green Lake: *The Biblical Basis for Evangelism*, by EDWIN T. DAHLBERG, *Evangelizing Out Constituency*, by WALTER E. WOODBURY, *Reaching the Unchurched*, by G. PITT BEERS, and *Christian Growth and Development*, by RICHARD HOILAND. The authors served as conference leaders. These handbooks are now available to churches for local evangelistic conferences.

► IN MEMORY OF HAROLD W. SMITH, who served as a Baptist missionary in Burma from 1911 until his untimely death from a heart attack on January 19, 1939, brought on by intense overwork because of depleted mission staff in Burma, the Dewey Street Baptist Church of Worcester, Mass., Pastor J. Kenneth Halliday, recently dedicated a reproduction of Sallman's painting "Head of Christ." Mr. Smith had been one of the outstanding missionaries in the Burma field, having served as missionary among the Kachin tribes, as superintendent of the Mission Press in Rangoon, and as Secretary of the Burma Mission. He was born in Worcester, Mass., and prior to his appointment and sailing for Burma with Mrs. Smith in 1911 he had been a member of the Dewey Street Church. Two of his former associates in Burma, Dr. Gordon S. Jury and Dr. Ramond B. Buker participated in the memorial service.

► KEUKA COLLEGE announces the election of Katherine Gillette Blyley, M.A., Ph.D., as President, to succeed Dr. Henry E. Allen who resigned last year. Dr. Blyley is a native of Elmira, N. Y., and a graduate of Elmira College. Post-graduate studies at Columbia University were awarded with the M.A. degree and similar studies at the University of Pittsburgh earned for her the Ph.D. degree. She also studied at University College in Oxford, England, to prepare her-



President Katherine Gillette Blyley

self for courses in the field of English Literature which she taught at Keuka College whose faculty she joined in 1939. She served as Dean from 1942 to 1947 when she was appointed Acting President. Full appointment as President was announced at the commencement exercises last June.

► MISS ROSE WILLIAMS has been appointed Director of Evangelism for Women by the Home Mission Board. She is to direct the work of women in the Crusade for Christ



Rose Williams

through Evangelism, working in close cooperation with the National Committee on Woman's Work, and will be available to speak at house parties and women's sessions at state convention and associations. Miss Williams was formerly a missionary under the Woman's Home Mission Society at Ogden, Utah. During her recent leave of absence she studied for the degree of Master of Religious Education at Berkeley Baptist Divinity School. She can be reached in care of The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

► THE BAPTIST CHURCH IN MEIHSIEN, SOUTH CHINA, reports 64 baptisms during the past year, mostly the result of laymember evangelism and the evangelistic emphasis in the Kwong Yit Girls' School as 30 of those baptized were students. "We do not have mass evangelistic movements here as on some mission fields," reports Miss Louise Campbell. "Our baptisms are always the result of one-by-one personal work. The majority come from non-Christian homes and so it means real consecration when they step out and take a stand as Christian!"

► AS A RESULT of the war's impact on the life of Belgian Congo it is far more difficult to persuade the Congo people to become Christians. "We need a revival in Congo," reports Missionary Henry Erickson of Kimpese. "This generation is not so easily won to Christ as were its parents. The people today are far more materialistic; they have a hunger for the things of this world. We need sincere, fervent, zealous young people called of God to lead them into the right way of life." He cites this as an unanswerable argument for larger support of the Christian Training School in Kimpese.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPHARD, *Editor*

MARGARET G. MACOSKEY
Assistant to the Editor

HORACE H. HUNT
Business Manager

Vol. 38

SEPTEMBER 1947

No. 7

The Yellow Peril Must Be Changed Into a Golden Opportunity

FROM Halifax, Nova Scotia to the pulpit of St. Stephen's Episcopal Church in New York City came Dr. Samuel H. Prince, professor of anthropology in King's University. His sermon was a brilliant appraisal of the present situation in the Far East that behooves every white man, Christian and non-Christian, believer and atheist, to be gravely concerned. This is what he said.

Never was it more important to confront a pagan nation with a Christian peace. Such a peace might well prove more potent than a thousand missionaries, but it would have to be both curative and creative. The peace must provide for the amelioration of the suffering masses in the Far East in the spirit of the Good Samaritan, and at the same time light a star of hope that in the new pattern of world organization each race and nation can fulfill its destiny, that science can solve the problem of breathing space for overbrimming populations, that with the mastery of atomic energy the earth's resources will be adequate for all, that no one will have to scramble to survive, and that the golden rule is not sentiment but law.

The yellow race will not long remain a house divided against itself. Heredity is stronger than hostility and people of similar language, customs, and creeds will one day awaken to the consciousness of their common destiny as scions of the yellow race. When a new and revitalized China lines up with her former enemy Japan we will see the spectacle of a united and vigorous Asia ranged against our more

rigid Anglo-Saxon civilization. So I repeat, never was it more important to confront a pagan nation with a Christian peace for *today's peace may be the world's last chance to translate the yellow peril into a golden opportunity.* (Italics by MISSIONS.)

It was not a pastor, nor a teacher of theology, nor a foreign mission secretary, but a professor of anthropology who said that. What he said was both sound anthropology and basic missionary preaching. Now that the postwar world is here it becomes daily more clear that whatever efforts the foreign missionary makes to proclaim the Christian gospel to the yellow race are doomed to frustration and futility if the wrong kind of peace is established by the victorious Anglo-Saxon nations in the Far East. The pagan nations of the East need more than the Christian gospel brought by missionaries from the Anglo-Saxon West. That gospel must be supported and substantiated by the sincerity of a Christian peace. Upon the Christians in the so-called Christian nations rests the obligation so to influence the policies of their governments as to change a yellow peril into a golden opportunity.

Independent Localized Baptist Churches And THE BAPTIST CHURCH

FROM time to time readers of MISSIONS write the Editor and express their disapproval of his use of the term THE BAPTIST CHURCH (See MISSIONS, May, 1947, page 291), basing their disagreement on their conception of the denomination as a voluntary association of localized independent Baptist churches. Latest expression of disagreement came from Dr. W. L. Ferguson, for more than 40 years a missionary in India, and is published in the column of letters on page 386 with a brief note by the Editor in reply.

MISSIONS maintains that there is a justifiable and correct usage of the term, THE BAPTIST CHURCH. Confirmation of this position appears in a recent issue of *The Moody Monthly*, in a signed editorial by Editor Will H. Houghton, who was also President of The Moody Bible School. He was formerly pastor of New York's Calvary Baptist Church. In his editorial this well known Baptist fundamentalist who died recently in Los Angeles Cal., wrote as follows:

The term "church" is used in four senses in the New Testament. (1) It is used of an assembly as a secular term. (2) It is used of a local assembly of Christian believers. (3) It is used to describe the body of professing believers. *In this sense the word embraces all church members who have made profession of faith in Christ Jesus.* (Italics by MISSIONS.) (4) Lastly the term refers to the body of Christ.

It is in the third sense that MISSIONS refers and will continue to refer to THE BAPTIST CHURCH. Slightly modified and adapted, Dr. Houghton's sentence would read, "The word church embraces all Baptist church members who have made profession of faith in Christ Jesus."

According to pre-war Baptist World Alliance statistics, there are 73,433 localized independent Baptist churches scattered throughout the world, not including Soviet Russia for which accurate reports are not available. In their aggregate and statistical totality these nearly 75,000 local churches comprise THE BAPTIST CHURCH and such meaning should be associated with the term whenever it appears in MISSIONS.

It Is Easy to Criticize the Preacher For Preaching the Inclusive Gospel

WHENEVER a preacher brings world conditions, industrial strife, the problem of color, the evils of capitalism, and other social, economic, and international issues into his pulpit, he is invariably criticized by unthinking but generally sincere people who rationalize their disagreement and criticism by saying that the preacher should preach the gospel and leave these other matters alone.

To such critics a terse and convincing answer was given by Bishop G. Bromley Oxnam in a recent address when he said,

The preacher discusses international affairs not because he claims to be a world statesman but because he knows that man is a child of God and of infinite worth. The preacher is therefore resolved that war must be banished from the earth.

The preacher discusses economic issues not because he claims to be a trained economist nor because he thinks he is qualified to direct gigantic financial enterprises or lead great organizations of labor, but because he knows human beings. He is resolved to

create an economic life in which men may possess fearless leisure and engage in fruitful labor and in which abundant life shall be the reward of socially necessary service.

The preacher discusses race relations not because he claims to be an anthropologist but because he knows that all men are brothers. He is determined to end segregation and discrimination and disrespect for human personality based on color.

Preaching the gospel is more than a Sunday morning summons to repentance or a sermonic exposition of a system of theology or the pouring of soothing oil on the sins of the saints. The familiar texts, "Ye cannot serve God and Mammon," "All they that take the sword," "God hath made of one blood," are as indissoluble a part of the gospel as, "The son of man came to seek and to save that which was lost," and "Ye must be born again." Today's momentous social problems, war and peace, capital and labor, race prejudice, condition the abundant life and jeopardize the infinite worth of human personality. Moreover the world mission of the Christian church, as evangelism, foreign missions, home missions, Christian education, philanthropic relief, is restricted and frustrated wherever these social issues repudiate the teachings of Jesus. People who insist on hearing from the pulpit only the "old-fashioned gospel" somehow forget that the New Testament includes such incidents as the widow's mite, the rich young ruler, the rich man and Lazarus, and the Good Samaritan. Even when they do approve the Jericho Road episode as a commendable relief project they overlook entirely its Jew-Samaritan racial implications.

No preacher of the Christian gospel should apologize for discussing social issues in his pulpit. All he needs is sureness of facts and an unshakable conviction that Christ lived and died for every human being on earth irrespective of national origin, race color, or social class. He need never be ashamed of preaching the inclusive gospel.

The Close of a Distinguished Career in Religious Journalism

THE recent retirement at the age of 72 of Dr. Charles Clayton Morrison as Editor of *The Christian Century* closed an editorial career

unparalleled in American church journalism. When he bought the paper at a sheriff's sale in 1908 *The Christian Century* was a typical, struggling, denominational paper, of almost negligible circulation, and hardly known outside its own denomination, the Disciples of Christ. Under his editorial leadership it became the most influential periodical of opinion in world Protestantism, circulating among all Protestant denominations, with many Roman Catholics and Jews among its subscribers. Affiliated with no denomination, free from control by any church board, Dr. Morrison was able to maintain an editorial policy of vigorous independence, high courage, and matchless conviction. He supported American entrance into the League of Nations, the outlawry of war, the separation of foreign missions from colonial government protection, collective bargaining in industry, national prohibition, church unity, the Federal Council of Churches, and the world Council of Churches. Similarly vigorous and outspoken was his opposition to American intervention in the Second World War until Pearl Harbor, the "unconditional surrender" formula, the Potsdam agreement, concessions to Russia, and more recently the so-called Truman Doctrine, peacetime military conscription, the maintenance of an American Ambassador to the Pope, and the efforts of Roman Catholicism to undermine the principle of the separation of church and state. In recent years many people have wondered what would happen to *The Christian Century* when the inevitable retirement hour arrived. Nearly 23 years ago Dr. Morrison had already answered the question by appointing Dr. Paul Hutchison as his Managing Editor who now succeeds him. *The Christian Century* is thus assured of continuity of editorial policy, unimpaired journalistic influence and expanding prestige. It is in the enviable position of looking back upon a glorious past under Dr. Morrison's leadership and forward to a significant future under the brilliant guidance of his successor.

Editorial ♦ Comment

♦ MAKING NEITHER CAPITALIST NOR SOCIALIST, and certainly not communist, pronouncement, the Federal Council of Churches in its annual Labor Sunday Message bases its discussion of the relations

between workers and employers, whether in factory or on the farm, in the office or in the store, on the simple gospel affirmation that "men are brothers because all are created in the image of God and each is important in His sight." Rejecting the popular idea that most employers are greedy conspirators and that labor organizations are rabble led by demagogues, the message warns that the church cannot disregard the problems created by the relations between the two groups nor overlook their effects on men, women and children. It denounces the corruption of power in the field of labor-capital relationships. Most men have an urge for power and "this urge for power can exist among employers as well as among union leaders, and even among church officials." So the church must stimulate the con-

(Continued on following page)

THE GREAT DELUSION

Number 143

BILLIONS OF DOLLARS AND MILLIONS OF BARRELS

FOR alcoholic liquor the American people in 1946 spent the fantastic sum of \$8,700,000,000, the highest annual total in their history, according a report by the U. S. Department of Commerce.

A break-down of total liquor expenditures shows the following allocations:

FOR WINE	\$ 645,000,000
FOR BEER	3,055,000,000
FOR HARD LIQUOR (WHISKEY, BRANDY, ETC.)	5,000,000,000

GRAND TOTAL \$8,700,000,000

This averaged \$89 for each American over 18 years of age. Ominous was the reported increase over the previous year. Expenditures in 1946 exceeded those of 1945 by \$920,000,000, almost a full billion dollars!

Contrasting the \$8,700,000,000 total with the \$3,000,000,000 annually expended on American schools means that for every \$3 spent in public school education the American people spent nearly \$9 in alcoholic liquor.

In liquid terms the American people last year drank 79,000,000 barrels of beer, 140,000,000 gallons of wine, and 231,000,000 gallons of hard liquor.

It is a terrifying picture. How glibly and persuasively the liquor interests in 1933 urged the repeal of prohibition and the legal restoration of alcoholic beverages by deludingly assuring the people that this would result in sobriety, encourage moderation, and promote the national well being.

Editorial ♦ Comment

(Continued from page 411)

science of people, seek God's guidance in the building of American democracy, and steadfastly proclaim that "the realization of the fellowship of men under God and the sense of a common destiny are all part of God's purpose revealed in Jesus Christ." It is requested that this Labor Sunday Message be read in churches on Labor Sunday, August 31, 1947, or if preferred, on September 7, 1947. Copies are available to pastors on request to General Secretary S. M. Cavert, 297 Fourth Avenue, New York 10, N. Y.

♦ SEPTEMBER BRINGS THE CENTENNIAL ANNIVERSARY of a hymn that is cherished and sung with deep feeling by millions of Christians all over the world. On September 4, 1847, Rev. H. F. Lyte wrote, "Abide With Me." Neither he nor any of his contemporaries could possibly have imagined the condition a century later in which the world and humanity were destined to flounder. How realistically as well as beautifully the last two lines of that familiar hymn express the idea of the eternal amid the transitory, an idea that needs constant emphasis today.

Change and decay in all around I see,
O Thou who changest not, abide with me.

♦ THE INCOMING TIDE OF INFLATION finally caught up with the cost of holding the annual meeting of the Northern Baptist Convention. Even with a large registration of delegates, the \$2 fee which has been in

effect for 40 years, no longer produces the required revenue to cover the expenses of a meeting. Without murmur of complaint, whisper of objection, intimation of doubt, or quiver of an eyelash, the delegates at Atlantic City unanimously approved a 50% increase. Registration fee will thus be \$3 at Milwaukee next year. Since it will now cost one dollar more to be a delegate to a Northern Baptist Convention, MISSIONS feels more comfortable in the fact that its own recent necessary increase in subscription price is half a dollar per year, or *less than one cent per week*. Surely everybody will agree that MISSIONS is worth much more than this modest increase.

♦ AT THE SOCIAL PROGRESS DINNER in Atlantic City, N. J., (See MISSIONS, June, 1947, page 334), Dr. Ralph W. Sockman told the story of an American magazine writer who had written an article on Soviet Russia and had submitted it to a magazine placing agency. The agency sent it back stating that it was impossible to secure publication in any American magazine of any article friendly to Russia unless it happened to be written by some writer of unquestioned prestige or national reputation, whereas it was easy to place any article hostile to Russia regardless of how unknown the author might be. Since the submitted article was friendly to Russia the agency acknowledged that it was futile to try to secure its publication in any American magazine. In these times of fear and suspicion and ill will, how difficult it is to promote a spirit of cooperation and friendly understanding.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

BOOKS REVIEWED BY HERBERT W. HANSEN, ALFRED L. MURRAY, AND WILLIAM B. LIPPHARD

► THE MODERN MESSAGE OF THE MINOR PROPHETS, by *Raymond Calkins*, pastor emeritus of the First Church, Cambridge, Mass., is an excellent book on the minor prophets. The point of view is that prediction was a minor note with these writers—they were primarily forthtellers, not foretellers. One would scarcely believe that a new, stimulating book could be written on the prophets, but here it is. The author is primarily a preacher and the book is full of homiletic seeds.

Most people think of Amos as the prophet of righteousness and justice and Hosea as the prophet of long-suffering love, but who but a skillful preacher would build his interpretation of Zephaniah around the sadness of sensitive youth, or think of Nahum as the man of anger? Each chapter begins with a survey of authorship, date, authenticity, and content, but the emphasis is upon the message of the prophet for our day. It is amazing how relevant the prophets are! A

long valuable appendix is devoted to an exegesis of the text of each prophet. This book is scholarly as well as homiletically stimulating. (Harper and Brothers; 215 pages; \$3.00.)

► THE UNITED NATIONS, a handbook on the new world organization, by *Louis Dolivet*, as the subtitle suggests, is a compilation of facts, figures, data, and analyses in eight chapters that explains the structure and purpose of the United

Nations organization, its councils, functions, responsibilities, authority, all interpreted with charts and diagrams, together with the full text of the organization's charter that was adopted at San Francisco in 1945. The book is dedicated, "To those who live as citizens of one world and who act as members of one humanity." It does not venture to predict or guarantee the ultimate success of this new venture in international cooperation, probably because the failure of the old League of Nations is still too vividly remembered. But it offers this wise and ominous observation, "The whole United Nations concept is based on the morality and unity of the Big Powers." (Farrar, Straus, and Co., 152 pages, \$1.75.)

► **DACHAU SERMONS**, by *Martin Niemoller*, contains six sermons, preached in the Dachau concentration camp from Christmas Eve 1944 to Easter Sunday 1945. Here are rich testimonies of the author's faith and confidence in God despite eight years of prison life. (Harper and Brothers; 97 pages; \$1.50.)

► **CREATION CONTINUES**, by *Fritz Kunkel*, a physician with more than 20 years of training and experience in psychotherapeutic work, is a psychological interpretation of the Gospel of Matthew, the purpose being, to "try to understand the impact of Jesus' personality on His disciples, through them on Matthew and his students, and through Matthew on ourselves." No attempt is made to consider historical, philosophical or theological foundations, and with so serious an omission it is difficult to fulfill his purpose of enabling the reader "to appreciate the artistic values of Matthew's work and to study their effect on modern man." There is much provocative material in the study, but it requires a discerning reader to detect verses of Scripture that are freighted with psychologi-

cal implications that cannot be found in them. The author writes with authority but the average religious leader will not find in the volume the able help offered in his, "In Search of Maturity", published in 1943. (Charles Scribner's Sons; 317 pages; \$3.00.)

► **CHRISTIAN ETHICS AND SOCIAL POLICY**, by *John C. Bennett*, professor of Christian Theology and Ethics at Union Theological Seminary, aims to help lead to a better understanding of the social implications of the gospel. Four attitudes towards this ministry are evaluated and judged inadequate: (1) The Roman Catholic attitude with its emphasis on natural law and an authoritative church. (2) The attitude of separation or withdrawal from "the aspects of public life

which create special problems for the Christian conscience." This opinion is reflected in religious bodies that hold aloof from participation in social problems. (3) The identification of Christians, or Christian bodies with specific social groups, programs, or organizations. (4) The departmental faith that separates the religious life from social problems; as held by some German thinkers that one's body belongs to the state and his soul to God. The one adequate and reasonable attitude contends Dr. Bennett, is that in which the Christian recognizes the social evils and obligations in society and the state and into these projects Christian standards and ideals until all become indoctrinated with the power of Christianity. (Charles Scribner's Sons; 132 pages; \$2.00.)

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► **MAN DOES NOT STAND ALONE**, by *A. Cressy Morrison*, is an answer to Julian Huxley's, "Man Stands Alone", and gives overwhelming evidences that a Supreme Intelligence planned and guides the universe and all life on it. The author is a notable scientist; past president of the New York Academy of Sciences, the American Institute of the City of New York, a member of the Executive Board of the National Research Council; and fellow of the American Museum of Natural History, and life member of the Royal Institute of Great Britain. Though the book is erudite, it is fascinating reading. It presents interesting observations and facts to show that "the existence of a Supreme Being is demonstrated by infinite adjustments, without which life itself would be impossible." This is an ideal volume for one whose faith is weak. (Revell; 107 pages; \$1.25.)

► **THE PHILOSOPHY OF WAR AND PEACE** by *Albert C. Knudson* is a thoughtful guide to understanding the underlying causes of war and the struggle for world peace. Half of the book deals with the apologetic for and the causes of war. The causes are nationalism, imperialism, the assumption of race superiority, and over-population. Professor Knudson feels that imperialism has sometimes blessed mankind by disseminating democratic ideas and institutions and maintaining law and order. Trade and commerce favor peace and the capitalistic system is not a major or ultimate cause of war. There are just and unjust wars. The best hope of earth seems to be in collective security or a world federation spiritually motivated. Disarmament, the outlawry of war, and absolute pacifism have been tried, but found wanting. They are at best minor movements and not significant approaches to the prob-

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lem. It would probably be unfair to describe them as "pills to cure an earthquake". This book is the best in short compass that this reviewer has seen on this subject. (Abingdon-Cokesbury Press; 221 pages; \$2.00.)

► **THE MODERN PARENT AND THE TEACHING CHURCH**, by *Wesner Fallaw*, Associate Professor of Religious Education at Andover Newton Theological School, reverses the common practice of centering Christian education around the child and concentrates on the adult, contending that "of first importance to the educational church is the family. . . . What the parents are the child tends to become and hold valuable." Wise suggestions are offered on how to reach parents and unify the home and the church. An interesting plan discussed is that adopted by the Congregational church, Winnetka, Ill., where departments in the Sunday school are not divided into small classes, but follow the public school grading procedure. The book should be carefully studied by any church contemplating building or remodeling. It is one of the profound religious education publications of recent years. (Macmillan; 228 pages; \$2.50.)

► **TOWARD WORLD-WIDE CHRISTIANITY**, edited by *O. Frederick Nolde*, is the fourth volume of the Interseminary Series. It deals with the ecumenical church—what has been accomplished all over the world and what remains to be done before the ecumenical goal is realized. Particularly interesting is H.

Paul Douglass' discussion of the Christian unity that already exists in American Christianity. Protestantism appears to be moving toward a unity in which there is great diversity rather than toward a union of existing ecclesiastical bodies. Rev. Elmore M. McKee contributes the last chapter on "Implementing the Ecumenical Ideal at the Parish Level". The extensive appendix is valuable for it gives official pronouncements of ecumenical bodies, a list of further reading, and a catalogue of the Interseminary Movement commissions. This is a strong book on the whole problem of church unity. (Harper and Brothers; 276 pages; \$1.50.)

► **CHRISTIAN FAITH AND MY JOB**, by *Alexander Miller*, contends that every vocation can and should be utilized to render a Christian service to mankind. A true Christian faith enjoyed and exercised in public and private worship must be practiced in a working world. (Association Press; 60 pages; \$1.00.)

► **THE WIND-SWEPT HARP**, by *Grace Noll Crowell*, presents more than 60 of the author's recent poems that picture beautifully the deep and varied interests of life and that reflect contagious enthusiasm and spiritual culture. (Harper and Brothers; 76 pages; \$1.00.)

► **MY SERMON NOTES ON JOHN'S GOSPEL**, by *W. P. VanWyk*, presents 24 comprehensive, conservative and scriptural sermon outlines on the fourth Gospel. (Baker; 148 pages; \$1.50.)

► **A CHRISTMAS SECRET**, by *William Allen Knight*, is an intriguing and unique Christmas story centering around one named "Malloof", a character who adds new pathos and reality to the story of Joseph's and Mary's journey to Bethlehem. (Wilde; 69 pages; \$.75.)

► **PRECIOUS POEMS**, by *Clifford Lewis*, offers 235 poems, helpfully indexed, some well known; others recently written. The purpose of the book is that "souls will be saved, Christians inspired and strengthened, shut-ins comforted and Christ glorified." (Zondervan; 263 pages; \$2.00.)

► **COMFORT YE MY PEOPLE**, by *Russell Dicks*, is a "manual of the pastoral ministry" suggesting appropriate prayers, Scripture and other devotional material, mainly, to use for communion services with the sick, ministering to aged and shut-ins, the dying and bereaved. (Macmillan; 136 pages; \$1.50.)

► **A MINISTER'S OBSTACLES**, by *Ralph G. Turnbull*, faces candidly and sanely the minister's responsibilities and temptations, offering warnings and constructive thoughts about such evils as professionalism, covetousness, jealousy, pride, fear, cleverness, etc. (Revell; 159 pages; \$1.50.)

Books Received

INSIDE U. S. A., by *John Gunther*, Harper and Brothers, 979 pages, \$5.00.

WARTIME CORRESPONDENCE BETWEEN PRESIDENT ROOSEVELT AND POPE PIUS XII, with an introduction by *Myron C. Taylor*, Macmillan, 127 pages, \$2.50.

JIM CROW IN AMERICA, by *Earl Conrad*, Duell, Sloan, & Pearce, Inc., 237 pages, \$3.00.

THE PASTOR AND THE CHILDREN, by *Mildred and Frank Eakin*, Macmillan, 182 pages, \$2.00.

A DEVOTIONAL INTERPRETATION OF FAMILIAR HYMNS, by *Earl E. Brock*, Revell, 88 pages, \$1.25.

THE SALVATION OF GOD, by *Oswald J. Smith*, Marshall, Morgan and Scott, Ltd., London, 128 pages, 4/6.

THE BIBLE IN MISSION LANDS, by *Mildred Cable and Francesca French*, Revell, 128 pages, \$1.50.

IT SO HAPPENED, by *Muriel Lester*, Harper and Brothers, 240 pages, \$2.00.

THE BIBLE TODAY, by *C. H. Dodd*, Macmillan, 168 pages, \$2.50.

SOME NOTES ON THE ALCOHOL PROBLEM, by *Deets Pickett*, Abington-Cokesbury Press, 127 pages, \$1.00.

NEW TESTAMENT ORIGIN, by *George M. Lamsa*, Ziff Davis Publishing Company, 104 pages, \$2.00.

THE SOUL OF FREDERICK W. ROBERTSON, by *James R. Blackwood*, Harper and Brothers, 201 pages, \$2.00.

PROMISED LAND, by *Ellen Thorbecke*, Harper, 171 pages, \$3.50.

LIVINGSTON'S LAST JOURNEY, by *Reginald Coupland*, Macmillan, 271 pages, \$3.50.

THE CHRISTIAN SIGNIFICANCE OF KARL MARX, by *Alexander Miller*, Macmillan, 117 pages, \$1.75.

INDIGENOUS CHURCH PRINCIPLES, by *John Ritchie*, Revell, 150 pages, \$2.00.

DAILY PRAYER, Compiled and Edited by *G. A. Cleveland Shrigley*, 371 pages, \$2.50.

THE SPIRIT OF CHINESE CULTURE, by *Francis C. M. Wei*, Scribner's, 186 pages, \$2.75.

ON THE CHINA ROAD, by *Martha L. Moennich*, Zondervan, 150 pages, \$2.00.

C. H. SPURGEON'S AUTOBIOGRAPHY, by *David Otis Fuller*, 148 pages, \$2.00.

AFTER C. T. STUDD, by *Norman P. Grubb*, Zondervan, 185 pages, \$2.00.

WITH C. T. STUDD IN CONGO FORESTS, by *Norman P. Grubb*, 268 pages, \$2.50.

MY SERMON NOTES ON PARABLES AND METAPHORS, by *W. P. VanWyk*, Baker, 110 pages, \$1.50.

TEN GIRLS WHO BECAME FAMOUS, by *Basil Miller*, Zondervan, 72 pages, \$1.00.

TEN BOYS WHO BECAME FAMOUS, by *Basil Miller*, Zondervan, 83 pages, \$1.00. (Continued on page 446)

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

EUROPE IS NO LONGER CHRISTIAN. It will require at least two generations of severe Christian effort to eradicate the anti-Christian forces extant in Europe now.—*Rev. J. Hutchison Cockburn*, World Council of Churches.

A NATION LIKE THE UNITED STATES that lives on an economic level above the rest of the world is not much loved by nations down below. The well-fed are never very popular among the hungry poor.—*Mrs. Anne O'Hare McCormick*.

IF THINGS ARE NOT RIGHT TODAY it is the fault of us moderates who stand by and watch and shrug our shoulders while the extremists on both sides push us around.—Quoted by *James Sherman*.

THE EVANGELICAL FAITH is declared by what a man says in the pulpit and not by what kind of a pulpit he speaks in.—*Louis H. Benes, Jr.*

AMERICANS CANNOT WRAP THE CLOAK OF HOLINESS around themselves and protect their strategic interests and say God-ordained without admitting that other nations have something on their side when they make the same demands.—*U. S. Senator Carl A. Hatch*.

CHRISTIAN UNITY CANNOT BE ACHIEVED by any one part of the church universal insisting that all other parts must join it. Unity is achieved when Christians reject the differences that divide them and accept the identities that unite them.—*Bishop G. B. Oxnam*.

When Men are Lost and in the Grip of Fear

By G. PITT BEERS

TWO powerful currents of life are now sweeping across our world. One is destructive and disintegrating, the other constructive and redemptive. The first current is seen in the increasing awareness of men that they are lost. There is more lostness among us than in a long time. On every side is fear—the fear of a prolonged depression, the fear of the spread of communism, the fear of a third World War, with its destruction of our world, and the fear of the unknown but inevitable changes being wrought by the present revolution in civilization.

With such fear goes a deepening sense of utter hopelessness. Men seem to learn nothing from experience. Mr. George Bernard Shaw is credited with the profound remark that the only lesson men learn from history is that men learn nothing from history. Greed rules today and common sense has no chance. Science that could make life so fruitful and pleasant and comfortable is turned into avenues of destruction. Bombing planes are so expensive and so destructive and missionaries are so cheap and so constructive; and yet so much of our world bases its faith and security on the bombing plane.

A searching analysis of the spiritual condition of our times and the increasing sense of lostness and fear that grips humanity and how this accentuates the relevance and importance of the Crusade for Christ through Evangelism which Northern Baptists launched at Atlantic City.

Moreover, sensuality is in the saddle in America today. Our nation spends several times as much for alcoholic liquor, tobacco, chewing gum, and cosmetics, as it does for education or religion. Self-indulgence is the watchword with the masses of people. Moral standards go down and down. Divorce rates go up and up. The preacher is told, sometimes by officials of his church, that he cannot talk to his congregation about liquor, sex, race and industrial relations, for the people simply will not stand for it. We should thank God for preachers who listen first to the voice of God.

Brutality is rife in the world. Hundreds of thousands of men were trained to kill in cold blood and not to have any squeamish qualms about it. Then we expect them to come back from their military service and respect the law



The Home Visitation Evangelism Committee at dinner in the First Baptist Church, Cleveland, Ohio

and be kind and courteous. He that sows the wind always reaps the whirlwind. Why should Americans be surprised at a rise in crime, juvenile delinquency, disregard of all rights and all decencies? How could we expect anything else?

In a time like this, many turn to the church as their one source of hope and help. It is true that many who call upon the church will not themselves take up the task. They are not willing to make the changes in their own lives that need to be made. Nevertheless the world turns to the church in these days and cries for help and this is the task of the church. If we do not have in the gospel of Christ what the world needs, our faith is vain indeed. This comes to the church of Christ as a tremendous challenge from the heartache and bitter need of the world.

The other current of life sweeping across our world today is the movement among the Christian people of the world toward evangelism that is more widespread, more aggressive and more vocal than anything known in many years. Many denominations are giving themselves to this undertaking. We are aware of the tremendous crusades that have already been carried through by the Methodists and the South-

ern Baptists. Other denominations are planning crusades. Also from China, Japan, Europe, Australia, come accounts of great evangelistic undertakings. This has never been formally made an interdenominational movement but



ABOVE: Dr. C. Oscar Johnson and Dr. Sidney W. Powell, on the platform of the Atlantic City Convention, holding the symbolic torch of the World Mission Crusade which has now become the symbolic torch of the Crusade for Christ through Evangelism



LEFT: A housing project of trailers and prefabricated houses in Iowa. No church has been provided for these people. The World Mission Crusade, however, has supported an evangelistic worker who lives in the project and works among the residents, mostly war veterans

it has spontaneously and automatically become a movement of Protestantism, not only in our own land but in many other lands. One who is sensitive to the spirit within our own denomination is aware of the fact that there is more of a sense of responsibility for the lost in the hearts of our own people today than has been seen for a long time. Everywhere there is a pledge of loyalty and devotion to this great undertaking. These are not simply formal plans. We are advancing on a rising tide of the Spirit of God.

Thus we begin our own Northern Baptist Crusade for Christ through Evangelism with the expectation that it will not only bring a large number of new members into our churches, but that it will also waken in our churches a spirit that will make us far more effective in winning this world for Christ. We eagerly seek a revival that will manifest itself in a deep concern for the lost and that will prompt us to live on a high level where we will really witness for Christ and will lead others to Him. Convention President Edwin T. Dahlberg appointed a national committee to prepare this program which the Convention at Atlantic City adopted.

As our national committee has studied the task before us, it seems to us that there are four phases of our undertaking.

(1) We need to revitalize our people's use of the Bible. The Bible is the one book of our religion but it is too little read. Too often we have studied it to produce theories and not life. We call it the Word of God and so it is. But it is not the Word of God to you and me until we so listen to the Book that we hear God speaking to us through it. God and man meet in this Book. The difficulty is that we have too commonly come to that meeting unconcerned and lacking any deep and vital sense of the significance of the transaction that can and should take place there between us and God. We believe in this Book. It is our rule of faith and practice. At least it is our rule of faith. Unfortunately, our practice has not been too biblical or too Christian. Of what use is it to believe in the Bible if we do not take the trouble to learn what it says as to how we should live day by day? Of what use is it to believe in the Bible if we do not square our daily conduct to its teachings? This is a book to be lived. We may read it, we may

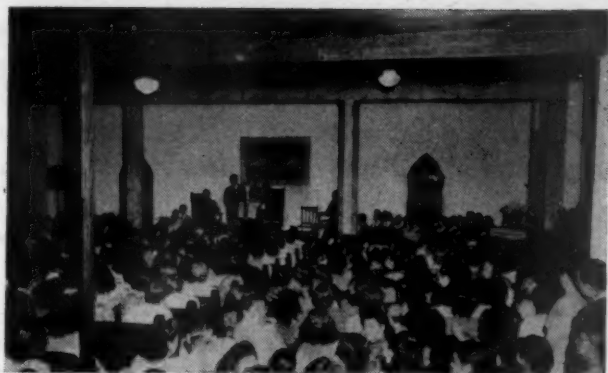
study it, we may praise it; but not until we live it have we made it real or truly significant in our own lives.

(2) Through this Crusade for Christ through Evangelism we need to become much more effective in winning people for Christ than we have been in the past. Of every 100 children in our church schools at the age of 12, only 20 are left in our churches when they arrive at age 20. Repeatedly we have claimed that our church schools are our greatest evangelistic field and that we have won most of our church members from them. If our best has been so poor, what have we done as a whole? It is time for us to stop this wasteful squandering of human life and spiritual power. The time has come for us to seek out the last of the people who are within our reach and to bring all to Christ.

(3) Through this Crusade we need to discover the great mass of unchurched people who have no contact whatever with any church. Half the children in America grow up, live out their lives and die without ever having had any actual contact with a church or a church school of any kind, Protestant, Catholic or Jewish. There are only eight states in the United States in which, according to the federal census, the total church membership is equal to one-half of the population. There are 12 states in each of which the total church membership is less than 31% of the population. And yet we go blithely along our



Secretary Ernest Witham points out the need for more chaplains in the American armed forces in time of peace



Dr. E. Stanley Jones, well known world evangelist and missionary to India, addressing one of his crowded evangelistic conferences on his tour of South America

way without any systematic effort to establish a vital contact with that great mass of unchurched people.

Of course, our Protestant church system is well calculated to produce a situation of that kind. We are trained to think in terms of our own congregation and our constituency and the people who are not connected with our constituency are assumed to belong to some other church's constituency with the result that half of the people of America fall between. Thus while pews are empty and churches are small and weak, masses of people who could be won for Christ go their way unheeding and unheeded, living out their lives without God and without hope. Although we put our advertisements in the newspaper, those people do not read the church pages in the paper. We put bulletin boards in front of our churches. How many people who have had no contact with any church have entered our churches because of the bulletin boards out in front? We say they are welcome if they come, but that is not Christ's attitude toward the lost. Christ went to His cross to redeem people who were not eager to be redeemed and who did not greatly appreciate what He had done. Masses are not aware to this day of what He has done. We cannot sit back and say, simply, we have opened our churches and if the people want to come, we will make them welcome. It is our task to go out into the highways and the byways and compel them to come in, compel them with the compulsion of a great compassionate love that will wrap them about with such a concern that their

hearts will be melted and they will turn to the Christ to find the fulness of life in Him.

There are whole neighborhoods and groups which our churches have ignored. A certain village has in it 1,700 people. Down one road a mile or two is the Hollow, where two or three hundred people have their homes. Life there is at its worst. Juvenile delinquency is taken for granted. The Hollow furnishes more crime than all the village of 1,700 people. Illegitimacy is common. Probably there is not a person in the Hollow who has any vital connection with any church or Sunday school in the village. Probably not a church or pastor in the village has made any serious, thoughtful attempt to establish contact with the people in the Hollow. The Hollow may be a neighborhood in the city, a gang, a racial or social group. It is any person or group whom the church has ignored. Since we are Christ's witnesses, we must not neglect any people. There can be no excuse for our bearing the name of Christian unless in the Spirit of Christ we go out in a compassionate service to redeem and win the lost and bring them back to Him.

(4) Through this Crusade we need to do better than we have been doing in bringing our new members into a fulness of life and activity for Christ. We have not done this very well. If anyone questions it, look at your State Annual and discover how many thousands of people have been erased from the rolls year by year over the past 20 years. The difficulty, of course, will never be totally overcome in this very human world. Certainly, however, we could do much better than we are doing. So it is that one of the great phases of this Crusade is to bring our churches to build a better program for establishing their new members in the service of Christ and in growth in His fellowship.

How successful this Crusade will be depends on one simple thing. It is primarily a question of how far each local church will do its part. The best plans that can be made by the national committee, the best conferences that can be held in the states and cities, the best effort of the state and city staff and committees, will produce no result except as each individual church sets itself to this task. It is our hope that

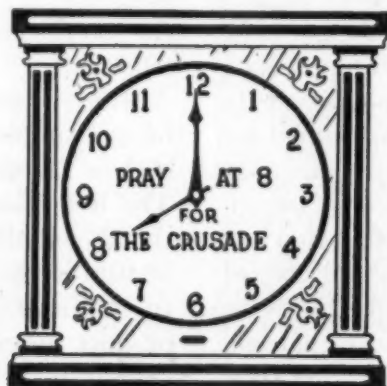
every church in the Northern Baptist Convention will appoint its committee, send its representatives to its state or city evangelistic leadership conference, hold a local church conference on evangelism, and in that conference will build a month by month program of evangelism by which through the two years that are ahead every church of the Northern Baptist Convention, in every month of the two years, will do some specific thing in this Crusade to win lost men and women to Christ. Here is the key to the whole undertaking. Only in proportion as our churches give themselves to this task will this Crusade be a success.

One question always haunts me as I work at the plans for this Crusade and as I tell people about it. Will this be just another program or will it be a spiritual awakening that history will write down as a turning point in human life? It can so easily slip down into being just another program, some new activities to promote, some new reports to make, and in the end we will say it has been a great thing and much good has been done. If that alone should occur, may God pity us all who are pouring our lives into this, for that would not be enough.

On the other hand, this Crusade can become a great spiritual awakening that will have worldwide, permanent significance. If we will lift up our eyes above the petty, the trivial and the selfish things, if we will see a lost world, hear the cry of helplessness and will give ourselves in the spirit of the Cross itself for the help of humanity, we can bring about a transformation in the life of our churches, in our communities and in the world because we bring about a transformation in the lives of multitudes of people.

It is not enough that people shall make a formal confession, profess a belief, perform a ceremony, or unite with an organization. We can be content with nothing less than new creatures in Christ Jesus. Unless hearts learn to love that which they despise, and to despise that which they love; unless the hands of men are stretched out in unselfish helpfulness wherever need is found, without regard to gratitude or return; unless devotion to Christ stands above every other thing and no price offered can turn us from doing His will; unless these things come about, this Crusade will not have accomplished what it should. Are we alert to the tides of the spirit of God in our day, responsive to the touch of the hand of God, so completely responsive to Him that men will say indeed that it is no longer we who live, but that Christ must be controlling our daily lives?

The answer to this haunting question is in the hands of all of our people. It is in the hands of pastors, of lay people, of young people, of older people, in every church in the Convention. As we face the possibilities of the two years that lie ahead there is no higher challenge we can give than this, that forgetting all of the selfish things that so commonly control our lives we shall give ourselves wholeheartedly into the hands of Christ, that we shall not merely believe, but that we shall obey and serve and witness for Him, so that the world, whether it follows our call or not, shall become aware of the fact that we have believed in Christ above all others and have given ourselves to Him as we have not to anyone or anything else in the world. May God give us the vision, the consecration and the courage for this hour.



N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents



Principal B. Y. Hsu of Wayland Academy, with Mrs. Hsu, four sons, three daughters, two sons-in-law, four daughters-in-law and ten grandchildren

The Future of China Depends on Christian Personality

The Principal of Wayland Academy, Hangchow, East China, has a wife, four sons, three daughters, two sons-in-law, and four daughters-in-law. All 15 people are Christians. This record of a Christian family is the finest kind of testimony to the effectiveness and value of Christian mission effort in China

THE most creative Christian institution in China today is the Christian family. Here is Christian personality building in its most contagious and virile form. Here is the rebirth of a nation at the grassroots level. Within her Christian families lies China's hope of tomorrow.

By GORDON A. GILBERT

An illustration of this is the family of Principal B. Y. Hsu, of Wayland Academy in Hangchow. For many years Mr. Hsu was associated with the late Dr. Edward L. Clayton. All the Hsu family are Christians. All are members of

Baptist churches, with the exception of two sons-in-law and two daughters-in-law who are Presbyterians.

Mr. Hsu is a first generation Christian. He is a graduate of Hangchow Christian College and has been principal of Wayland Academy since 1927. He is also vice-chairman of the Hangchow Y.M.C.A. Board of Trustees, member of the Hangchow International Relief Committee, and chairman of the Board of Deacons of the Hangchow Baptist Church. Mrs. Hsu is a second generation Christian, the daughter of a Presbyterian minister. She is a graduate of Hangchow Presbyterian Bible School, a school founded by the father of U.S. Ambassador Leighton Stuart. She is a member of the Hangchow Y.W.C.A. Board of Trustees and superintendent of Wayland Child Welfare Center.

There are seven children in the Hsu family, four sons and three daughters. All are third generation Christians. All are married with the exception of the youngest, Miss Chuen-Dee Hsu, a junior at Hangchow Union Girls' School. The oldest daughter is married to Mr. Yung-Fei Wang, engineer, graduate of Fu Tang University, and manager of the Yung-Fei Architectural offices of Nanking. The other daughter is married to Mr. En-Shu Fong, a civil engineer at the Nanking National Airport.

The oldest son, Mr. Edward Chuen-Shih Hsu, is a graduate of the University of Shanghai. The second son, Mr. Chuen Sen Hsu, is a graduate of Hangchow Christian College and teaches at Wayland

Academy. The next son, Dr. Chuen-Sze Hsu, has his M.D. from Hunan Yale Medical College and is deputy superintendent of Kinwha Pickford Memorial Hospital. The youngest son, Dr. Chuen-Wu Hsu, has the degree of D.D.S. from the Dental College of the National Central University of Nanking. The wives of all three are similarly well educated. Eleven grandchildren complete the family roster.

Here is a Christian family making a varied and greatly needed contribution to their nation's well-being in the field of medicine, dentistry, education, social relief, and engineering. They are not only contributing their talents and skills but are shedding abroad the influence of consecrated Christian personality. Such Christian leadership gives real hope for the future of China.

The Christian Church Facing the New India

A report of this year's annual meeting in Ongole of the Baptist Mission Conference in South India

THE Annual South India Mission Conference met at Ongole with its program theme, "Arise, shine, for thy Light is come." President F. P. Manley of the Ramapatnam Theological Seminary, led the three morning devotional services. Foreign Secretary R. L. Howard of New York preached the conference sermon. Three new missionaries, Charles B. Scott, Mrs. H. C. Jackson, and Miss Anne Hansen, each led an afternoon devotional service. Reflection upon the Christ, who is our Light, led to new consecrations to Him. The fact that Jesus told His disciples, "Ye are the light of the world," challenged us so to live and act that men would see not us but Christ and would be drawn unto Him. In addition to preaching the sermon, Dr. Howard addressed us twice, once on conditions in the United States, and once on Burma, giving a graphic eyewitness description of the devastation wrought in Burma by the war, with particular reference to our great Baptist work. We also had the fortune of being addressed by another American mission leader, Secretary J. H. Reischer, of the Rural Missions Cooperating Committee of the Foreign

By H. C. JACKSON

Missions Conference. He spoke on the need of a union mission training school in each major language area to prepare Christian young people as leaders in rural reconstruction and improvement work. New India is going to witness rapid and radical social changes, and Christians ought to lead in moulding and directing those changes.

Dr. A. T. Fishman introduced the main discussion of the conference on "Closer Relations Between the Mission Conference and the Telugu Baptist Convention." This topic was dealt with both from the spiritual point of view and of practical problems of giving more responsibility to the Indian Christians. Four special reports discussed included (1) Andhra Christian College, by C. H. Jackson; (2) A Union Baptist Theological Seminary of the American Baptist Mission and the Canadian Baptist Mission, by F. P. Manley; (3) Vellore Medical College, by Vice-Principal Carol Jameson, and Dr. J. S. Carman; and (4) Bible Study Course, by Miss E. G. Bullard.

On Sunday morning Rev. W. D. Varney preached at the Telugu

worship service on, "The Christian Church Facing the New India." On Sunday afternoon Mrs. W. J. Longley conducted a beautiful and reverential obituary service in memory of five missionaries who had died during the year, Henry Huizinga, Mrs. John Newcomb, Bernard J. Rockwood, Samuel D. Bawden, and William C. Owen.

A social night program was directed by Mrs. H. C. Jackson, Miss Anne Hansen, and Miss Lena A. Keans, during which the missionaries forgot their dignity and played like children. New missionaries, Rev. and Mrs. Charles B. Scott, and those who had returned from furlough, Rev. and Mrs. J. A. Penner, Miss Lean A. Keans, Rev. and Mrs. B. M. Johnson, were welcomed, and farewell was bidden to those about to go on furlough, Rev. and Mrs. A. T. Fishman, Miss Sadie Robbins, Miss Mary Thomas, Miss Dorothy Asplund, and the W. D. Varney family.

Rev. W. J. Longley was elected Conference Chairman, and Rev. E. Erickson elected Field Secretary of the Mission. The missionaries are very grateful for the many years of fine service rendered by the retiring Field Secretary, Rev. Thorleif Wathne. Mrs. T. Wathne did a splendid job of entertaining the Conference.

Interracial Fellowship in Indianapolis

An inspiring example of interracial understanding in one of America's leading cities that might well be emulated elsewhere

By CLIVE McGUIRE

THERE are 35,000 Baptists in Greater Indianapolis. Ten years ago they formed the All-Baptist Fellowship which cuts across racial and organizational lines. Of the 100 Baptist churches in the area, 67 are Negro churches identified with the two national Negro Baptist Conventions. The remaining 33



Officers of the All-Baptist Fellowship of Indianapolis, Indiana, with President D. C. Neverable at left. For other names see center column below

churches are identified with the Northern Baptist Convention.

On the Fellowship's recent anniversary a mass meeting was held at the Second Baptist Church of Indianapolis, oldest Negro church in Indiana, which last year celebrated its centennial. Dr. Walter E. Woodbury, Northern Baptist Director of Evangelism was a feature speaker. He left behind him an avowed purpose on the part of Indianapolis Baptists to engage in a mighty evangelistic crusade.

Other features were daily fellowship dinners at the Woodruff Place Baptist church, and a daily "fun hour" in the church's social hall. Emotional color line barriers that might have bristled, here disappeared in radiant laughter. One Negro leader said, "It is the first interracial meeting I ever attended where I forgot I was a Negro."

Dr. and Mrs. L. C. Trent were presented with a memorial booklet commending them for their leadership in interracial movements. The All-Baptist Fellowship sponsors two "Baptist Centers" for week-day religious training of unchurched children. Each center has a full time employed director. The Fellowship budget of \$4,300 is entirely covered by voluntary contributions from churches and individuals over and above their regular missionary giving.

Officers for the current year are

Rev. David Carlyle Venerable, *President*; Rev. Samuel W. Hartsock, *Vice-President*; Mrs. Grace Doughty, *Recording Secretary*; Rev. Fernando F. Young, *Treasurer* (in his 40th year as pastor of the First Baptist Church of North Indianapolis); Rev. Floyd F. Smith, *Executive Committee Chairman*; B. F. Jackson, *Financial Secretary*, and Mrs. L. C. Trent of the American Baptist Home Mission Board.

Foreign Students at Andover Newton Theological School

Nine students from abroad are this year studying at Andover Newton Theological School, with the cooperation of The American Baptist Foreign Mission Society. All these men and their families, with the exception of one, were in war areas where actual fighting took place. Seven were displaced

from their homes, losing most of their worldly possessions and seeing their people dispersed. Their faith and hope is undimmed and they look forward to the day when they may again take up their work in their home lands. Estonia, Latvia, Scotland, Greece and China are represented. Ewald Mand of the Class of '34 was invited back to teach in place of Professor Herbert Gezork who is in Germany under government appointment for a year's work. Mr. Mand was formerly pastor of the First Baptist Church of Tallinn, Estonia. With him came Valdeko Kangro and Kaljo Raid to begin their study for the ministry. Andover Newton was glad to welcome back Adolfs Klau-piks, '32, who since 1940, has been Baptist Secretary of Latvia, and Ernest Spigulis, '33, Secretary of the Latvian Sunday School Union. Also from Latvia has come Arthur Teikmanis to study for the B.D. degree. All these men were displaced persons either in Germany or Sweden. From China came Dr. Tsing-Kong Van to do graduate work at Andover Newton and Harvard University. Dr. Van became Dean of the University of Shanghai in 1927 and served as President from 1940-1946. George Moissides, '39, returns for a year's graduate study from Cyprus where he is a teacher in the American Academy. James Proudfoot is a graduate of Edinburgh University.



Foreign students in the lounge at Andover-Newton Theological School

Changing Sunset Into Sunrise

By M. FOREST ASHBROOK

CLEMENT of Alexandria once referred to Christ by saying, "He hath changed sunset into sunrise." What an inspiring description of the power of Christ in human life who in many ways changes the sunset of doom and despair into the sunrise of hope and security.

Let me apply this expression of Clement in another way. Hundreds of aged pastors and their dependents are facing the sunset of their earthly sojourn. After lives of untiring service, many of them through no fault of their own are confronted with acute distress. A timely lift from their brethren literally transforms the sunset with its impending gloom into a radiant sunrise of comfort, cheer and warm contentment. Who would do less for those who served valiantly in the days of their strength?

The M and M Board has been the channel, through which Northern Baptists have thus changed sunset into sunrise. The Board's relief grants have been like showers of untold blessings. The gratitude of those who have had the benefit of this ministry has been overwhelming. Their letters of thanks reveal their spirit, as evidenced in three quotations:

At the age of 95 I begin to feel a little feeble, but I still come and go. Thank you for remembering me.

Grant checks are so dependable. They are just like God's love and care for His children.

Words on paper seem so inadequate; but I am sure you read the true feelings between the lines.

One means of making possible these grants is the Communion Fellowship Offerings dedicated one Sunday each year by the churches to the Board's Fellowship Fund. Every cent received is used for direct relief with no expense deduction. Every year records a steady growth in the amount received.

Most churches have participated. All seem interested. There is a genuine desire to help. However, through unintentional oversight many churches are erratic in sending in a Communion Offering for this purpose. Through delay in planning, or a change of pastorate, or election of new deacons, the offering date is not scheduled. A year or two or three easily slip by before the next offering is received.

Therefore, a concerted special effort seems helpful. Its goal is, EVERY CHURCH DEDICATING AT LEAST ONE COMMUNION OFFERING EACH YEAR TO THE FELLOWSHIP FUND OF THE M AND M BOARD TO EXTEND ITS MINISTRY OF RELIEF GRANTS. It is hoped that every church will make a very special effort to send at least one Communion Offering this year, and that this offering might be as generous as possible. Since unity of action yields best results, it is recommended that this offering be received on the Sunday set aside, November 2, 1947. Special publicity around that time will be of help. The local church will be glad to have this project completed early in the fall, thus clearing the way for other emphases. If November 2 is inconvenient, the offering can be received later, and it will be heartily welcomed. It should be remembered, however, that simultaneous effort on the part of many congregations spells power.

If the pastor has not already received a poster for his church, a card upon which to order envelopes, and a folder explaining how to make the offering a success, he should write to M and M Board Headquarters at once. It is believed that every Northern Baptist church will want a share in changing sunset into sunrise for the heroic and sacrificial men and women who gave their best to the Master in the years when they possessed health and strength.

A Testimonial Luncheon In Honor of J. Herbert Case

A company of 88 persons gathered at a testimonial luncheon in New York on June 17, 1947, in honor of Dr. J. Herbert Case who retired from the M. & M. Board. He had served for 25 years on the Board and on its Finance Committee. He was for 13 years its

chairman and for eight years the Board's Treasurer. President William R. Conklin presided. The invocation was offered by Dr. Case's pastor, Dr. Harold R. Husted of Plainfield, N. J. Six brief speeches followed the luncheon. Dr. G. Pitt Beers represented the Northern Baptist Convention. He called attention to Dr. Case's "many contributions to good causes which

have helped humanity. The spirit in which he has done this has added a glorious quality to the deed." Dr. Husted told how the Case family had been respected and loved in the Plainfield Church which as a token of its appreciation had sent a special gift of \$500 to the M and M Board's Fellowship Fund. Dr. Oren H. Baker spoke in behalf of the Board describing

Dr. Case as the personification of integrity. "In his character as well as his service," said he, "Dr. Case has earned the right to own all of the good words said about him." Speaking for the Board's secretarial staff, Assistant Treasurer Malcolm R. Cary gave intimate glimpses into Dr. Case's uncanny ability to appraise the real value of securities that are from time to time suggested for investment of the Board's permanent funds which

exceed \$31,000,000 as compared with only \$9,000,000 when Dr. Case became a member of the Finance Committee 25 years ago. Dr. M. Forest Ashbrook told how Dr. Case by his wisdom, knowledge, character, and financial experience as a banker had "undergirded the financial stability of the Board." Before reading the beautifully engrossed resolutions which the Board had adopted, Dr. Clarence M. Gallup cited a few

of the many activities of Dr. Case outside his M. & M. Board connections such as President of the Community Chest, and his long career as Deputy Governor of the Federal Reserve Bank. To all of these tributes Dr. Case responded felicitously and gratefully. There was universal satisfaction in the announcement that while severing his Board membership he would continue to serve the Board as Financial Consultant.

Christopher Columbus discovered America on October 12, 1492

Help some fellow Baptist discover MISSIONS on October 12, 1947

MISSIONS MAGAZINE SUNDAY

October 12, 1947

A Special Day for the Promotion of Your Magazine

During the past two years MISSIONS loyally supported the World Mission Crusade. Similar support will be given the new Crusade for Christ through Evangelism.

A wider reading of MISSIONS will thus lighten the task of the pastor and vitalize the life of the church.

Sunday, October 12, 1947, is suggested to all churches as MISSIONS MAGAZINE SUNDAY. Pastors are asked to speak briefly about the magazine and the Church Missionary Committee is asked to help the Club Manager in receiving new subscriptions at the close of the services.

Few religious journals give their readers a photographic, editorial, and news coverage of world events comparable to that in MISSIONS. This Baptist magazine, a familiar visitor in the homes of most of us as far back as we can remember, represents a vigorous and intelligent

Christian insight that is sorely needed in Protestantism today. All of us should be wide-awake, united, and informed. There could be no better way of keeping up with the march of the gospel through the nations than by constant reading of MISSIONS. — EDWIN T. DAHLBERG, President of the Northern Baptist Convention.

There is no finer corps of volunteer workers in Baptist churches than the devoted 3,300 Club Subscription Managers of MISSIONS. They have lifted its circulation to its present gratifying total of 52,000. With your help that circulation can be still further expanded.

Sample copies of the magazine, circulation folders and subscription blanks for use on MISSIONS MAGAZINE SUNDAY, October 12, 1947, will be furnished on request. Apply to Business Manager Horace H. Hunt, 152 Madison Ave., New York 16, N. Y.

MISSIONS: It really is YOUR magazine!

Strength and Disciplined Enthusiasm

A Meditation on the Return of the Autumn Season

By REUBEN E. NELSON

THERE is a quickening of pace and a new zest in life as the autumn season returns.

In some areas, the summer season, bringing favorable weather and good roads, has been a busy one in the church. The lovely autumn days will be used to conserve the efforts of the summer.

Young people back from summer camps have caught a new vision of their place in the church, and the vigor of their experience will be part of the enthusiasm as the fall season gets underway.

Life in autumn assumes once more a schedule that becomes not a monotonous routine but a framework for life's growing pattern.

All our strength and disciplined enthusiasm will be required in this great year ahead. With \$12,000,000 needed for our Baptist World Mission through the Crusade collections and the Unified Budget we shall do well to stress our goals early and joyfully.

Moreover, the Evangelistic Crusade will require that same emphasis. This autumn will, therefore, begin a great season for Northern Baptists.



American Baptists and European Relief

*How material sent to Europe through
Church World Service was distributed
by Baptist churches*

Pictured on these pages are three scenes showing the actual distribu-

tion of clothing received by the French Baptist Federation from Northern Baptists. This material aid was given by churches and individuals of the Northern Baptist Convention through Church World Service warehouses. Similar pictures might be taken in Poland



Dr. Edwin A. Bell (center) thanks Foreign Mission Board Secretary Marlin D. Farnum for clothing and relief supplies sent by American Baptists in the Baptist distributing center in Paris



Mlle. Pelce of the Avenue du Maine Baptist Church in Paris helps a French woman select a coat sent from American Baptists

and Germany. "It is difficult to make a choice among all the precious things which you sent," is the comment in a letter to Dr. Stanley I. Stuber, Executive Secretary of the World Relief Committee of the Northern Baptist Convention which authorized and supervised the shipment. Besides sending such material aid, Northern Baptists are raising funds for CARE packages, carloads of relief cereal, and other relief supplies. Collections for world relief will be taken on the Sunday of Sacrifice, December 7, along with other emergency items now included in the Unified Budget.

The Highest Cash Receipts in Baptist History

Total cash receipts to the unified budget for the fiscal year which closed April 30th, together with cash payments to the World Mission Crusade, and income from permanent funds and other non-donation sources, produced a grand total of \$11,908,916.

This was the highest record of receipts in a single year in Northern Baptist history.

Previous highest record came at the close of the first year of the New World Movement in 1921 when approximately \$10,600,000 was received, not including a non-recurring individual gift by the late John D. Rockefeller, Sr.

"Share Through Care"

The Unified Budget will include 10,000 CARE packages with Credit Given to Local Churches

The 10,000 CARE packages, which Northern Baptist women have set as a goal, will become a part of our missionary program and will count on the Unified Budget quota of the local churches. Since world relief is now included in Part II of the Unified Budget all that is done for hungry, needy people, both of Europe and Asia, will be included in the program.

This project is in addition to the special campaign being conducted by the Baptist Youth Fellowship for shoes and eight carloads of relief cereal. Money given for the relief cereal will also be credited to the Unified Budget goal of the local churches.

The women of the Convention, working in cooperation with the World Relief Committee, will provide 10,000 of the CARE packages. These will be distributed



Left: A smartly styled coat-dress and hood made from an army blanket by a well-known creator of women's fashions. Right: Examining the woolen fabric in the new CARE package which includes also lining, thread, buttons and other accessories



largely through the two Foreign Mission Societies (ABFMS and WABFMS).

Some will be sent directly to individuals, specified by the donors. Others will be sent to Baptist mis-

sion stations or to other groups of Baptists. There is great need and no gift is more deeply appreciated.

Leaflets explaining the projects in detail may be received from State and City officers.



Distribution of relief clothing in the Baptist Church at 48 Rue de Lille, in Paris

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Used clothing contributed by Baptists in the United States on the steps of the Köbner Memorial Baptist Church in Copenhagen, Denmark, for distribution among refugees, among whom are more than 3,000 Baptists who fled into Denmark when the Russian Army entered and occupied East Prussia

The Priority of Christian Friendliness

By EDWIN A. BELL

NORTHERN Baptist women have a most intriguing title for one of the important pieces of services they render—"The Department of Christian Friendliness." Just now, this needs to be the all inclusive department of our work in Europe and everywhere. There are so many opportunities for the exercise of the spirit of CHRISTIAN FRIENDLINESS; so much need for it; it is so touchingly appreciated by those who experience it, and it affords so much satisfaction to those who exercise it.

More than two years in Europe have taught me the deeper meanings of CHRISTIAN FRIENDLINESS, and how large a place it fills in the lives of our Baptist people in European lands.

I shall not soon forget the first time I met with a group of Latvian Baptist leaders who are part of the

thousands of displaced persons in Germany. I had to arrive without announcement, yet within a few hours after I reached Augsburg, as if by magic, eight or ten Latvian pastors appeared. Some of them lived in the British zone, several hundred miles away. These were their words: "It does not matter whether you have come bringing concrete assistance in any form or not. The essential thing is that you have come and we know now that our friends in America have not forgotten."

Several days previously I had been far down in Bratislava in the then recently liberated country of Czechoslovakia, where, for the first time after six long years behind the iron curtain, the pastor and Baptist leader of that section who welcomed me used almost the same words as the Latvian brother.

Over and over, people from the Eastern European lands especially, from Finland to the Ukraine, will say, "Tell the Baptist people in America that we depend on their love and friendship. We cannot live without it."

Such friendship in its reciprocal relations moves us as Christian people to share generously of our abundance with those who lack. The packages which have gone out to Baptists all over Europe fill a tremendous material need in this vast "economy of scarcity" and afford added links in the chain of CHRISTIAN FRIENDLINESS.

By now the ministry of relief has taken on many forms. Some of it has been a direct package service from individual families in America to whom names of European Baptist families were sent.

We have been busily engaged in the distribution through the CARE organization of between 1,500 and 2,000 food packages. When we returned to Europe after a brief furlough at home, Mrs. Bell and I brought along with us as part of our personal baggage some White Cross and other supplies from the Woman's American Baptist Foreign Mission Society. Clothing from our Church World Service warehouses has been shipped.

The gratitude of the recipients is touching indeed. From these supplies people have had their first genuine soap, for example, for many years. One of our theological students received his first pair of good shoes in over seven years. Young mothers with new-born babies have had their desperate need for baby clothes answered, sometimes when nothing was available for swaddling their newly-born but newspapers and not much

of that. I wish I could picture to you the little family of a ministerial student. He was a fugitive from the Gestapo for the years of the occupation of his country. His wife is a little half-pint sized woman; however, very capable and very industrious. Two children have come into this home within the last two and a half years. Women from one of the churches in the greater Boston area have been intensely interested in this little family. Layettes, supplementary food parcels, extra clothing and food have dried tears from the anxious eyes of this little mother. Fats, milk for children who have had little or none at all, and other essentials of diet have been supplied.

A few days ago I received a card from the little widow of a young French pastor who died in a concentration camp in Germany, thanking me with all her heart for my "delicate generosity" in sending her a CARE package. The phrase is perfectly acceptable French, but it breathes a spirit of charm and gentleness as one thinks of it in English terms. The one time I saw this young woman, very small of stature and frail, was out in the Brittany peninsula in May 1945—just the day after the news had come to her that her young husband, who had been taken as a hostage to Germany two years before, was not alive in Odessa and on his way home as she had heard, but had died in the Buchenwald concentration camp. Three of us pastors stood with her for a few moments, offering such comfort as we could in this hour of her crushed hopes and bitter grief. We have tried to help in practical ways since then. This card is a memento I shall keep as another symbol of the bond of CHRISTIAN FRIENDLINESS.

One of the most moving experiences connected with the distribution of supplies has been when the



Pastor Johannes Strehlow baptizing German refugees in the Köbner Memorial Baptist Church of Copenhagen

cows arrived in Poland. I saw about 30 Baptist men gathered in Gdansk (Danzig), having come from the far reaches of the country to take their cows from the cattle ship to their new homes. These cows had been sent by our own "Heifers for Relief" project at Green Lake, through the Brethren Service Committee, designated for Baptist work in Poland. Among the Polish pastors who gathered at Danzig were several who faced journeys of seven or eight days and nights in the little cattle cars of the "40 hommes ou 8 chevaux" type so familiar to American soldiers in the First World War. The weather was bitterly cold, and I have since wondered whether all of these men got back to their destinations without mishap. But milk cows are worth more than their weight in gold in Poland.

However, the spirit of sharing in the sending of packages and other items is not confined to Baptists in America. The Danish Baptists have exhibited a rare quality of Christian friendliness. There are over 200,000 German people living in Denmark as displaced persons. They were brought over from East Prussia by the German army oc-

cupying Denmark. Some 240,000 or 250,000 came across the southern end of the Baltic Sea and were housed in Danish schools and other places requisitioned by the occupying German army. With the liberation of Denmark these people, of course, were immediately interned. About 200,000 are still in the country, the Allied occupation authorities in Germany being unable as yet to admit them to their zones in Germany. These people are in camps especially provided by the Danes and are fed from the Danish larder, far better than their countrymen in Germany under the present German ration. In Copenhagen there is a camp with about 15,000 such internees. Their camp pastor is Rev. Johannes Strehlow, formerly pastor of the Baptist Church in Königsberg in East Prussia. He is 72 years old now but still a vigorous evangelist.

Baptist women of Copenhagen, in the basement of the very beautiful Köbnerkirchen building, prepared many thousands of food packages that have gone out from Baptists of Denmark to all parts of Europe, some purchased with American money, thousands as the

(Continued on page 444)



A New Day is Dawning in Hopiland

By MILDRED CUMMINGS

IN 1901 when Miss Mary Burdette was Secretary of the Woman's American Baptist Home Mission Society, she received the following letter.

Dear White Woman Chief:

You will be glad to hear what I have to tell you. The Kiowa Christians at Saddle Mountain are working on two roads, because we want a church for ourselves, and we also want other Indians to hear about the Jesus Road. We send you \$17.26 and want you to send a Jesus Woman to another tribe. This is good news to us and we hope it will be to you. Our Jesus barrels are all empty now, but we will try and put some more in them when we get our next grass money.—*Treasurer of Daw-Ke-baum-gee-kop Society (Amanthy's Brand); Secretary of Daw-Ke-baum-gee-kop Society, Lucius Aitsan.*

Later, when the amount sent had reached \$200, Lucius Aitsan wrote, "We are anxious to have the Jesus woman sent to the other tribe. When is she going?" So Miss Burdette set out to find the tribe to whom the Jesus Woman would be sent. She chose the Hopis, who lived on high, barren mesas in Northern Arizona, 75 miles from the nearest railroad. Miss Mary McLean, who was with the Kiowas at Saddle Mountain, was the Jesus Woman who was chosen to begin the work with the Hopis. So the Kiowas shared not only their grass money but their own missionary, with the new tribe.

I have been told that the Hopis had a tradition which said that a White Man started out to find a book which would contain the true

words of life. Whichever one found the book first was to bring it back to the other. When the White Man came with the Bible, the Hopis thought it was the fulfillment of the tradition and the tribe was ready to accept the Bible Way as the true Way. But when they learned that it meant the giving up of their ceremonies and other forms of worship; that it must truly be a NEW Way, they refused to accept it and became bitterly antagonistic.

Whether or not this story is true, we know that there has been strong opposition to the preaching of the New Way and for those valiant ones who had the courage to accept the New Way, there was great persecution. It took brave souls to break with the old and identify themselves with the Jesus Way, but there were those who had that courage and small Christian communities grew up around the two churches at the foot of the First and Second Mesas.

Next Month

Because of the deep affection and respect the Woman's American Baptist Home Mission Society has for Mrs. Edwin H. Kinney, who for years was its national Secretary of Christian Friendliness, The "Tidings" pages in October will feature the story of Mrs. Kinney's work and the Department of Christian Friendliness. In September she joins the staff of Ottawa University at Ottawa, Kansas.

That opposition has continued down through the years but there are now definite indications that the old Hopi way is losing its hold on the old and particularly on the young people. The following are some of the hopeful signs.

A few years ago the Christians were forbidden to hold street meetings on the mesas, in the non-Christian villages. Many people in those villages are now begging to have those meetings started again. Both missions have public address systems installed in their missions "down below" which make it possible to broadcast music and messages to the mesa villages "on top". These broadcasts have been enthusiastically received and as soon as the first strains of the music reach the ears of the villagers, a procession starts for the edge of the mesa from which the broadcast can best be heard. These broadcasts will do much to further the evangelization of the Hopis.

When the missionaries call in the homes "on top" the women now enter whole-heartedly into the singing of the gospel songs and frequently ask for prayer for some personal or family problems.

The Hopi Council, which determines the affairs of the tribe, has paid little heed to the Christian group. They have not been represented on the Council and were often discriminated against. Now the government man insists that Steve, one of our Christian men, be present at all the meetings. On one occasion, one of the Council's head men said something like this, "We can learn something from the Christians. When they want something they all work together toward

the goal. We can never get together. We need to follow their example."

During January and February, so many ceremonies are usually held that few of the women from "on top" attend the sewing meetings—the one weekly meeting which most of the non-Christian women attend. This year the attendance was about average throughout those months, showing either that there were not many ceremonies or that the women are not interested enough in them to miss the sewing meetings. This was true, also, of the children's class.

Many of the young people frankly say that the old Hopi religion, with its elaborate ceremonies, means nothing to them and they are not interested in carrying it on. It is becoming increasingly difficult to find chiefs for the various clans, since the young men refuse to accept what used to be considered a great honor.

One of the men who is active in the Hopi ceremonies, said to one of the Christians recently, "You keep right on feeding us the gospel. Even though we don't accept it now, we will some day. So don't stop, no matter how we treat you!" Ridicule and threats have kept the non-Christians from attendance at the Sunday services of the church, but now a number of them are coming quite regularly.

These and other signs indicate that the years immediately ahead offer challenging evangelistic opportunities on this, one of the oldest and hitherto, one of our hardest fields. Are we ready to meet that challenge by supporting to the fullest our denominational program? Are we willing to uphold our missionaries in prayer that they may be ready and able to meet these challenges as they come? They can not do this task alone.

Not only in the ancestral home of the Hopis are there evangelistic

opportunities. A number of our Christian families have moved to what was one of the Japanese evacuation camps, at Poston, Arizona. Many acres of land were brought under cultivation on the Mojave Indian Reservation by the expert Japanese farmers. Because this irrigated land was not needed by the Mojaves, the Hopis were invited to come there to live because of the difficulty of making a living on their dry farms. Each family was to have 40 acres of land and a generous loan from the government to purchase war surplus farming equipment. Thus far 21 families have moved to this new home and others are waiting allotments. The Hopis are hard workers and are doing well on their new farms.

Most of the 21 families are earnest Christians and there is a fine opportunity of building up a real Christian community, for at Poston for the first time the Hopi is free from the dominating pressures of the Old Way. Until a spiritual leader is sent to lead them, the Christians are carrying on their own Sunday school and church services, except when visiting ministers and missionaries are available. Already the Christian work is bearing fruit. Eleven junior and junior-high age boys and girls were ready for baptism when we visited there recently. The baptismal serv-

ice was held in a large swimming pool, just at sunset and was one of the most impressive and worshipful services I have ever beheld. The whole community turned out for the service and all entered earnestly into the singing of gospel songs preceding the baptismal service. The group to be baptised was serious and earnest and we felt certain that they rose to a new life from the baptismal waters. The parents have a keen sense of their responsibility in making their homes truly Christian in order to help their sons and daughters who have followed their Lord in baptism, to "grow in grace and in the knowledge of the Lord Jesus Christ."

And so, the work started by the little band of Kiowa Christians, goes on, furnishing now one of the Baptists' most promising evangelistic opportunities.

Berkeley Baptist Divinity School New Dean of Women

Miss Dorothy Holland of Lincoln, Neb. is the new Dean of Women at Berkeley Divinity School, Berkeley, Cal. She is a graduate of the University of Nebraska and has her Masters of Arts degree in Educational Psychology. She has been widely welcomed and happily received in her new post of service. For more than 20 years there has been a Berkeley Dean of Women under appointment of the Woman's American Baptist Home Mission Society. The Dean has a varied list of responsibilities. She lives in Woman's Hall and directs the lives of the students. The Dean is an associate Professor of Christian Education and teaches various courses in the field. She also directs and supervises the field work of the women students. Definite advances have been made in this field in recent years. Since men and women students take their

(Continued on page 442)



Dorothy E. Holland

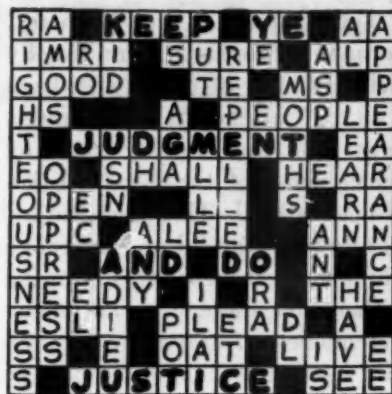
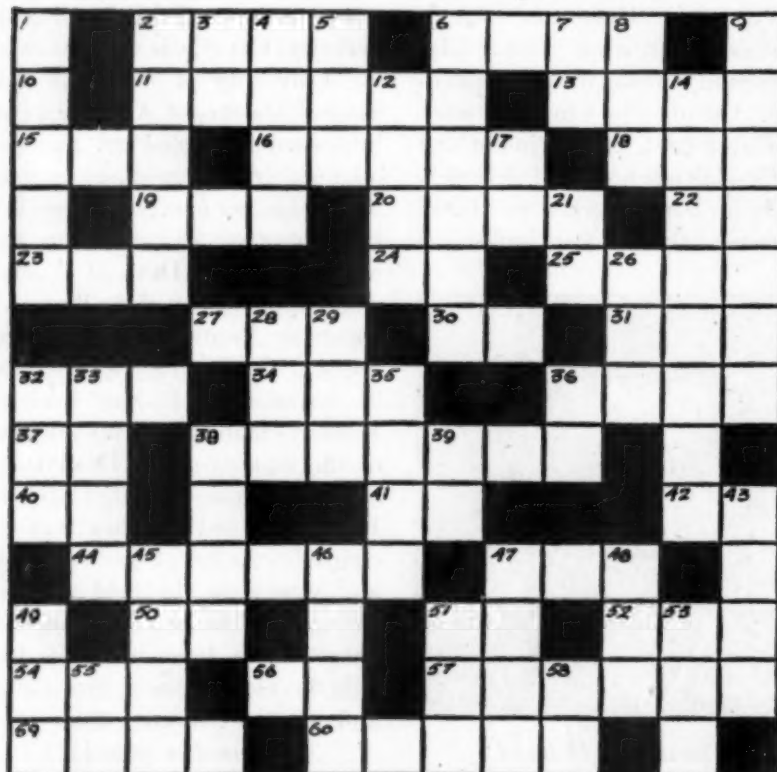
MISSIONS CROSS WORD PUZZLE PAGE

No. 42—Praise

ACROSS

2. "will . . . praise to the name of the Lord" Ps. 7: 17
6. "praise thee among . . . people" Ps. 35: 18
10. "I will extol thee . . . Lord" Ps. 30: 1
11. "make his . . . glorious" Ps. 66: 2
13. "Christ both died, and . . ." Rom. 14: 9
15. Son of Hur Ex. 31: 2
16. Dinners 18. Greek letter
19. "every morning to thank and praise . . . Lord" I Chron. 23: 30
20. "praise to the . . . God of Israel" Judg. 5: 3
22. Revised version
23. "the glory . . . unto his name" Ps. 29: 2
24. "called the altar . . ." Josh. 22: 34
25. "truth shall make you . . ." John 8: 32

27. "let . . . the people praise thee" Ps. 67: 3
30. "Praise . . . the Lord" Ps. 146: 1
31. "no room for them in the . . ." Luke 2: 7
32. "said, . . . , . . . , our eye hath seen it." Ps. 35: 21
34. Snakelike fish
36. "Give not that which is holy unto the . . ." Matt. 7: 6
37. Western Continent
38. "O let the . . . be glad" Ps. 67: 4
40. 365 days
41. Northeastern State
42. Hectometer; His Majesty
44. ". . . him for his mighty acts" Ps. 150: 2
47. "praise . . . in the firmament of his power" Ps. 150: 1
50. Place Abram lived Gen. 11: 28
51. One third of eighty
52. "when he is . . . , he will not depart" Prov. 22: 6
54. "of thy praise . . . the day long" Ps. 35: 28



Last Month's Puzzle

56. "praise him, all . . . stars of light" Ps. 148: 3
57. "O bless our God, ye . . ." Ps. 66: 8
59. "praise thy name for . . ." Ps. 145: 2
60. "Make a joyful . . . unto God" Ps. 66: 1

DOWN

1. "Praise him with the . . . of the trumpet" Ps. 150: 3
2. "beholdest mischief and . . ." Ps. 10: 14
3. A Benjamite I Chron. 7: 12
4. "they shall sing to thy . . ." Ps. 66: 4
5. Give (Scot)
6. "making . . . in your heart" Eph. 5: 19
7. Credit 8. Garden tool
9. "Praise ye the Lord from the . . ." Ps. 148: 1
12. "count the years of the . . . thereof" Lev. 25: 27
14. "go in the . . . of the Lord God" Ps. 71: 16
17. Senior 21. Dean of Faculty
26. River (Sp.) 28. Meadow
29. ". . . the saints be joyful in glory" Ps. 149: 5
32. "if . . . of you lack wisdom" Jas. 1: 5
33. "praise him with the psaltery and . . ." Ps. 150: 3
35. "While I . . . will I praise thee Lord" Ps. 146: 2

- | | |
|--|--|
| 36. From the sign (music) | 46. "mine eyes have . . . the King" Isa. 6:5 |
| 38. "call ye upon him while he is . . ." Isa. 55:6 | 47. Hastens 48. Floor cleaner |
| 39. Old Testament | 49. Toe (Scot) 51. Roof finial |
| 43. "Let Israel rejoice in him that . . . him" Ps. 149:2 | 53. Bachelor of Laws |
| 45. "let the peace of God . . . in you hearts" Col. 3:15 | 55. Livres 58. Diphthong |
| | Our text is 10, 11, 19, 20, 27, 30, 38, 44, 47, 54, 56 and 57 combined |

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

Enriching The Prayer Life of Our Churches

From Mrs. L. H. R. Hass, National Spiritual Life Chairman, word came to *The Open Forum* that very helpful plans had been formulated by Mrs. Curtis Lee Laws, of New York, "whereby *Shut-ins* may have a part in increasing the prayer life of the churches and may be enlisted in the work of the woman's society of the local church." A request to Mrs. Laws brought a letter describing "some very simple plans which may already be in use in many of our churches."

Some of these ideas, (she wrote) were suggested by Mrs. Charles B. Wheeler, of Buffalo, N. Y., a Presbyterian, who is greatly interested in the work. As she said in a letter . . . "The plight of these people is not merely that they are shut-in, which is hard enough, but that they are shut out of so very much."

Adapting some of Mrs. Wheeler's ideas for our work, it seems to me that the shut-in members of our churches may have a part in the woman's program of the local church through the Spiritual Life Chairman of the society.

The Chairman might appoint a small group under her, whose responsibility would be to keep in touch with the *Shut-ins* in various ways, visiting them and carrying

materials. *Calls to Prayer* or *Prayer Goals* could be taken, and devotional books suggested.

The Woman Society's might purchase a copy of the mission study book being currently used, for the *Shut-ins* to read and in which each one could sign her name after reading. The various names signed in the front of the book would be bond of fellowship.

MISSIONS might be circulated by one or more members mailing to special *Shut-ins* their copies after reading.

Lists of Daily Bible Readings, as put out by the American Bible Society, could be distributed.

The Woman's Society could put in the budget the cost of some subscriptions to *New Literature* as a Christmas gift for the *Shut-ins*. Thus they would receive *A Book of Remembrance*, *The Secret Place*, and various leaflets.

Love Gift Boxes could be distributed to *Shut-ins*. With the boxes, distribute *My Love Gift*, by Mary Beth Fulton.

Some simple notice might be inserted in the church calendar calling attention to the birthdays of *Shut-ins* which occur in each month. People might prefer this to giving the definite date. Permission could be secured beforehand.

If a shut-in were able, she might be happy to help with telephone calls for special events in the church or society.

These suggestions speak for themselves. If followed, we will be able to say of this group—"Shut in, but not shut out."

A Candlelight Consecration Service

Also from Mrs. Hass we learned of a consecration service prepared by Mrs. I. George Blake, Spiritual Life Chairman for Indiana, and used at the Woman's Conference at Franklin last year. Although on the 1946 theme, a digest is given here because it is appropriate for use at any time.

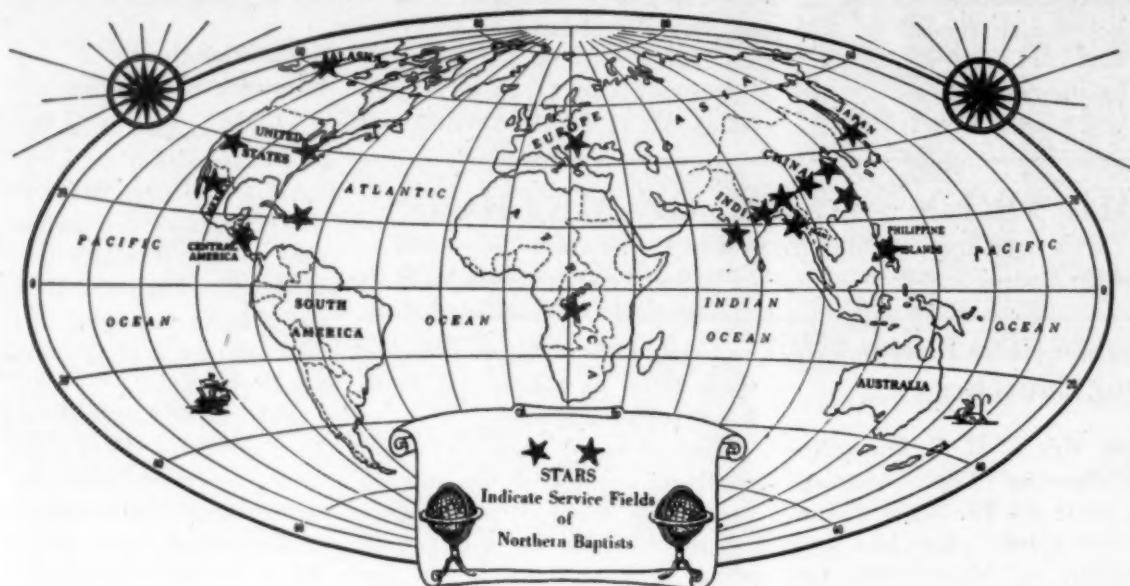
The title is *Thy Will Be Done—In Thy World*. Four candles are used—one taller than the others representing Christ's challenge to us. The service opens with the reading of I Corinthians 12:4-11 from the Moffatt translation. "Let us think of ourselves (says the leader) and our connection with His Will in His World. We see a world in need. We know what Christ has done for us individually. What should we do in return? In the Scripture we see that the Spirit giveth different gifts to each one of us. You have one gift, I have another, someone else still another. What is your gift? . . . How can you use that gift—even though small—to do His Will?"

Then she told of a brilliant young scientist who had said that he would be proud of his share in the discovery of atomic energy if he could be sure that man would use it for good and not for destruction, ending with the question, "Is this God's Will in His world—destruction?"

She continues with an incident in the experience of one of our missionaries who had suffered long internment in the Philippines, and of his challenge to live for an international Christianity—a Christ who will cross all barriers and solve all problems." Isn't this

(Continued on page 448)

MISSIONARY • EDUCATION



National Conference on Missionary Education

By DOROTHY A. STEVENS

About 75 delegates—guests and leaders—participated in a great conference on Missionary Education at the beautiful Northern Baptist Assembly, Green Lake, Wisconsin, July 10-14, 1947. This was the first time that people from almost every state in the Northern Baptist Convention met together to consider the whole program of missionary education for the local church and its promotion through national, state, association and local church representatives. State representatives of the church program of Missionary Education and Reading, Missionary Education for Children, and World Service in the Baptist Youth Fellowship participated in this four-day conference. In addition to these delegates there were representatives from groups of men interested in Missionary Education in some of our Northern Baptist churches. Directors of Christian Education, representatives of mission boards and other

denominational agencies, and state conventions were represented.



Bible Book of the Month

SEPTEMBER.....ROMANS
OCTOBER.....MATTHEW

We are reading the Book of Romans six times this year. Let us use six different versions! (1) King James Authorized Version, (2) Moffat, (3) Weymouth, (4) Goodspeed, (5) Mrs. Montgomery, (6) The revised standard version of The New Testament.

Speakers included Dr. Benjamin P. Browne, Director of Christian Publications in The Board of Education and Publication; Dr. Leslie C. Sayre, Secretary and Editor, Adult Division of the Missionary Education Movement; Dr. Sidney W. Powell, chairman of the Committee on Crusade for Christ through Evangelism; and Miss Emma Brodbeck of China. Members of the Committee on Missionary Education of the Board of Education and Publication were chairmen of various general sessions of the conference.

Saturday sessions included a morning discussion of Missionary Education for Men in the local church. Men from various parts of the country participated in this conference. Saturday evening there was a presentation of motion pictures and a discussion of the Use of Motion Pictures in Missionary Education led by Miss Florence Stansbury.

In addition to general sessions there were blocks of time devoted to age group conferences and discussion of the promotion of under-

standing of missionary education, also the development of a program of missionary education in state, association and local church.

The delegates from the church have agreed to give time to promoting the work through conferences in their states, and in association and church gatherings during the next year or two. Out of this conference will come a number of new pieces of material which should make the local church program and its promotion through the states more far-reaching in effectiveness. New emphasis has been laid upon the need of changed personal attitudes and the practice of Christian life on the part of every member of the church in his local and world relationships.

New Books and Pamphlets

The following books and pamphlets are to be added to the Na-

tional Missionary Reading Program for 1947-1948. They will be available in the fall and winter of 1947-1948:

Christ for All Japan, by T. T. Brumbaugh. A pocket-size book full of pictures with a stirring record of Christian work in Japan. Good for men. 50 cents.

Dauntless Women, by Winifred Mathews. Colorful character sketches of Ann Judson, Mary Moffat, Mary Livingstone, and many others. Dramatic, good reading. \$1.50; \$1.00.

Shrine of a People's Soul, by Edwin W. Smith. Missionaries master unknown tongues, reduce them to writing and give the Bible to their people. Good for men. \$1.50; \$1.00.

World Christianity: Yesterday, Today, and Tomorrow, by Henry P. Van Dusen. Christian unity and Christian missions—two phases of the World Christian Movement.

Interprets trends: outlines future development. Outstanding book by author of *They Found the Church There, For the Healing of the Nations*, etc. \$2.50; \$1.00.

Racial Segregation in the American Protestant Church, by Will W. Alexander. Startling facts of un-Christian customs in the churches. 10 cents.

Approaches to Group Understanding. A symposium edited by Lyman Bryson, Louis Finkelstein, and R. M. MacIver. \$5.00.

Have you read *The Sun Is Up*? This is a summary of the story of Northern Baptist world evangelization, and is the first book including a story of home and foreign missions. 60 cents.

The Bible Travels Today is a series of 10 large-size pictures in three colors with 10 interpretive stories; useful for children's sermons, Sunday schools, and home use. \$1.00.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

How many of us, including this writer, would like to have shared in the delightful fellowship of young people and others at the Northern Baptist Convention in Atlantic City. That we may share some of the spirit of those days and the inspiration of being part of the great body of Baptists, Kenneth S. Dennenbauer gives us a brief account of the Convention as young people saw it.

Very sincerely yours,

Elvis P. Kappene

Young People Share in Convention Program

Young people were very much in evidence at the Northern Baptist

Convention held in Atlantic City last May. In his keynote address, President Edwin T. Dahlberg spoke enthusiastically of his reactions to the work of the Baptist Youth Fellowship this past year. Dr. Reuben E. Nelson and others paid glowing tributes to our youth for the spirit of Discipleship manifest throughout the Convention.

Youth Night was a highlight in the week's program. Sixteen young people from the First Baptist Church of Malden, Massachusetts, came to the Convention rehearsed and ready to point out some of the needs of youth. These realistically portrayed skits opened the way for members of the Executive Board to acquaint the Convention with some solutions the Baptist Youth Fellowship has developed to meet these needs.

Of interest to all Baptist young people was the announcement of the generous scholarships now available through the Board of Education and Publication for young people entering college in 1948. There are four \$2,000 four-year scholarships, eleven \$1,200-\$2,000 four-year scholarships and thirty-five \$300-\$500 one-year scholarships. If interested see your Pastor immediately.

In the daily seminar on evangelism, there were numerous references to our New Friends for Christ program and one afternoon was practically yielded to youth evangelism.

At the closing session, in the historic pageant, our new missionaries were commissioned. BYF'ers were particularly thrilled to hear Forrest Parsons speak for those go-

ing to the foreign field. While a student at the University of New Hampshire, Forrest was the President of the BYF in New Hampshire and later became the second national President. Forrest and his wife Frances sail for Burma. Commissioned also were Ann and Dick Beers, formerly of the Wayland Club, University of Wisconsin. The Beers leave this month for Assam.

Many delegates found help and materials at the Baptist Youth Fellowship booth in the exhibit hall, where our staff kept faithful vigilance. Our booth was the center of the shoe collection.

Each evening after the Convention sessions, young people were invited to attend the "Pow-Wow" at the Hotel Monticello, where Lexie Ferrell led the group in singing and Carrie Dollar kept the ball rolling informally. University Pastor Gene Bartlett told us of the procedures in setting up a Convention program. Joel Sorenson commented on his reactions to his year's stay in America. Dr. John Skoglund pointed up some needs he saw in his recent four-month mission to China and the Philippines. Dr. Sidney W. Powell spoke of the beginnings of the Crusade for Christ through Evangelism and Mrs. Leslie Swain, constant friend of the Fellowship, closed with choice words.

Both our goals were reached at Atlantic City—(1) to make the Convention aware of our Convention's youth and (2) to make our youth aware of our Convention's program and future planning.

Guild in Panama

Guild spirit and influence, once it has really taken hold, bobs up in unexpected places sometimes. Mrs. Beatrice Lincoln Lust, once a Guild girl in Albany, is now stationed with her husband in Panama. Finding that there are a good many young daughters of service

men at the post, she had enthused them about Guild work. The group has been duly enrolled and they are busily at work in study programs, white cross sessions and many other types of service. Because Panama isn't in the Northern Baptist Convention they are being tied up to New York State as a home base, with Hudson River North Association as their special contact. Maybe some words of greeting could go to these girls from the Guilds in this Association. Address Mrs. G. E. Lust, c/o T Sgt. G. E. Lust 32669549, Company D, 33rd Infantry, APO 837, C/O P. M., New Orleans, La. Welcome Panama!

An Ambassador of Fellowship

Many Guild girls throughout the country and especially the young people of New York State will be interested to know that Miss Mary Beth Fulton is sailing the middle of July for a visit to some of the foreign fields, including Assam, Bengal-Orissa, South India and Burma. She is to contact missionaries and native Christian workers, bringing to them helpful suggestions along lines of worship and



Mary Beth Fulton

music, story telling and simple dramatizations. As the work on these war-torn fields begins to come back to normal again it will bring a lift and new courage and inspiration to have this ambassador of good will sharing practically in their retreats, college campuses and women's conferences.

It is therefore fitting that we ask Miss Fulton to be an ambassador of the Fellowship, sharing with the young people she meets in these lands the spirit and program of the Fellowship and particularly revealing to them the meaning of the Disciple Plan which can link them with young people here in a great new dedication to Christ and his Kingdom. Miss Fulton will attend the Baptist World Alliance in Denmark and will visit a number of youth conferences in England before going on to the Orient.

Best wishes and Bon Voyage! Good fellowship all the way!

An Old Tie With the Capiz Guild

A letter from the former National Guild Secretary, Alma J. Noble, renews a tie with a Chapter in the Philippine Islands. Miss Noble writes:

"You sent me that wonderful booklet, 'The Hills Did Not Imprison Her.' Bless her (Jennie Adams), and Dorothy Dowell, and Mrs. Covell, who was Charma Moore, who also attended some of our Guild Rallies. How suitable and inspiring that the promotion of the sale of the books was given to the Guild as a Project! I want a share in it and am enclosing a check for you to use at your discretion.

"After reading the book through I'd like my check to go to that Guild pictured in the book. In the Guild group picture is the Reading Contest prize—'The Head of Christ'—they won. They were a wonderful group."

The Relief Project Grows

Possessing a new pair of shoes has always been a thrilling experience to a child. What must it mean in Europe now when it makes the difference between school or staying at home, play out of doors or remaining always inside, warmth and protection or freezing and exposure! Let's pick up the Baptist Youth Fellowship Relief Project with new zest this Fall. (See March MISSIONS for addresses on the Baptist Youth Fellowship pages.)

Those Fellowship carloads of cereal must be on their way, too, against starvation and winter's cold. Has your youth group had a real sacrificial part in the \$30,000 needed to make the eight carloads possible? We should go over that amount by Thanksgiving time.

The call to share in this fellowship of relief has gone far for recently a check for two dollars came from the World Wide Guild Chapter in Midnapore, Bengal-Orissa. Ruth Daniels, our missionary at Midnapore, requested that the gift apply on the Relief Project of the Fellowship, for she indicated that "they give this to be sent with the missionary gifts of American girls to mission work in different lands." *In the light of what two dollars must mean to the girls of India what will the gift from American young people be?*

Discipleship Needed in Europe

At a luncheon in New York City, dealing with plans for relief, Dr. James Hutchison Cockburn,



Ann Judson Reading Book

Director of the Department of Reconstruction and Inter-church Aid of the World Council of Churches, brought home to those present the desperate need of Europe, physical and spiritual. He said, "We cannot say that Christianity and civilization are going to survive in Europe. They will sink or swim together. If they do not hold together they will hang together." He intimated that a civilized Europe could not exist without a strong Christianity. Other forces are making strong bids for the loyalty of young people in Europe today. The attack on Christianity is not against denominations but against the very foundation of Christian faith. There is a tremendous need to get to youth with the Christian message and quickly. That is why the World Christian Youth Conference

at Oslo, Norway was moved ahead a year.

Long distance plans are being made also for young people looking toward bringing them together in camps and conferences. Three month Institutes have been set up in Geneva in which people are being taught the implications of the Christian faith in daily life. One of these is for laymen which will doubtless include many young people. The basic concern is for calls of Christian people who have caught the Christian vision for their lives and who will go back to practice it in their communities.

May the Disciple Plan which has gripped the hearts of Baptist youth here find its contagion among these young people of Europe.

Ann Judson Girls

One of the books you will want to read this year is *Why Church?* pictured on these pages. You will discover in it what a thrilling thing it is to belong to a church that goes into all the world. While you are reading this you will be using the book *In Every Land* in your Guild meetings. Be sure to get the Ann Judson program booklet, 35 cents, which gives you ten interesting programs based on these two books.

If your church is having a School of Missions this year you will want to be part of a class in it for junior high age boys and girls. *Living Together in Today's World* is a fascinating book to use. We can learn how to help make it a friendly and a Christian world.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Request from Assam

Almost every week village teachers and evangelists come and ask us for pictures, big and small, for their Sunday School. Seldom are

we able to give them any. If you want to help these earnest workers for the Lord, you may do so by sending old Sunday school leaflets and pictures to Mrs. H. M. Ran-

dall or Mrs. E. S. Downs, American Baptist Mission, Tura, Assam, India. *Be sure to mark the package Printed matter. No value. Thus no duty will be charged, as it is*

"second-hand material." Mailing costs: 1½ cents for every 2 ounces—or 12 cents a pound. Packages must not weigh over 4½ pounds. It is better to send several small packages, at different times. One may be lost but the others will surely reach us. See White Cross instructions for other materials. Thank you all.—*Roberta Randall.*

Congratulations

Here is a picture of the C.W.C. and Herald Band of the Maxwell Hill Missionary Baptist Church of the Raleigh Association, Beckley, West Virginia.

Work this year included reading all of the mission study books, giving to the World Mission Crusade by using the hospital project, giving to missions, and their stewardship project, by using Money Travels and giving the offering for this cause. Instead of the children having a Valentine party and playing games, they used their game time to make scrap books to send to Dr. Mary Kirby in India. Beside all of their work and giving, they have contributed to their church building fund and made a peep box for a sick member of the C.W.C. group.

We leaders are proud of the work these children have done this past year.—*Mrs. W. E. Harvey, Mrs. Dale D. Dixon.*

A Thank You

Bernice Robinson, one of your special interest missionaries of last year, writes the following news to you:

"Fellowship Baptist Church is our next stop. See! This does not look like a church at all on the outside. This is a 'store-front' church. You can see by the surroundings that this is a very poor neighborhood. This little mission was started by a young woman, Mrs. Morgan. Because of a new Federal Housing Project, the Baptist church

moved out of the community and there was no church nearby for the children to attend. Over half of the clothing that came in the 'Friendship Boxes' went to children in this community. Pencils, crayons, coloring books, etc., also went to this church to be used in the After School Center.

"I visited this school when the teacher was guiding the children in making plans for their Christmas party. Many of the gifts that you sent were given out at the Christmas party.

"There aren't any children here today. We can peek in the door. Isn't it a small room? The four benches fill up the room. The children use the benches for work tables and kneel on the floor when they are doing handwork. Those



Heralds and C.W.C., Beckley, W. Va.

small chairs over in the corner were made out of orange crates for the kindergarten children by the boys in the Daily Vacation Bible School. Speaking about Daily Vacation Bible School, can you imagine forty-five children working in this small room? There were forty-five children in D.V.B.S. last summer. For thirty-five of these children, this was their first time in a religious school.

"Model Baptist Church is our last stop. This is also a 'store-front' church. A minister and his sister rented the building to provide a community center for the boys and girls in the neighborhood. While the parents were away at work, the boys and girls were running around

in the street without any supervision. The minister saw what would happen if something wasn't done. At first the children were very hard to handle. Few of them had ever attended Sunday School or church. They didn't know how to act. The hard work of this minister and his sister have brought much happiness in the homes and lives of the people.

"Mrs. Johnson distributed the other half of the clothing that you sent to needy families in the church. A widowed mother received the clothing with tears in her eyes and asked me to thank the kind friends who sent the 'Friendship Boxes.' Her eight children also received gifts that you sent from under the Christmas tree. I remember the twinkle in little Charlie's eyes when he received the book, 'The Little Chick That Would Not Go To Bed,' sent by children from Leati, Kansas. His mother was sitting in the back of the church. He held it up proudly for her to see. Then he hugged it closely to him.

"It was cold in the church that night. There were not lovely stained-glass windows or beautiful works of art on the walls. It was a cold, barren room with cracked walls where the lathes were grinning out boldly in places. The beauty and warmth of the Christmas tree helped to dispel the coldness and ugliness. I knew only that the Christ Child visited this humble dwelling and common people, and caused us to sing more lustily than ever—'Joy to the World, the Lord is Come, Let earth receive her King.'

"Gracious me! It's getting late. I promised your parents that I would have each of you back home in time for supper. Only a Magic Carpet could do that! Zip! Zoom! Presto! Off we go!

"The children of Harlem send their love to you. We want to continue this friendship chain. Some



Chinese exhibit in connection with the late Dr. Clayton

of you have promised to send your names to us that our boys and girls may write to you. Be sure and do so.—“Lovingly, Bernice Robinson”

A Baptism in the Garo Hills

The hot tropical sun was already burning through the haze, even though it was only 8 A.M., as the gaily clad Garos wound their way down the steep hillside, on Sunday morning, to the bank of the Jin jaram River. The swift, muddy stream cut a slash across the brilliant green of the jungle hillsides. The colorful saris of the women and shirts of the men seemed as bright flowers in a jungle garden.

Solemnly the pastor called off the names of the boys and girls who were to make their confession of faith in Christ in the baptismal waters. Meanwhile the rest gathered near the bank and lifted their voices in joyful praise as they sang, “O happy day that fixed my choice, on Thee, my Saviour, and my God.” This testimony in song floated out across the stream to where flashing eyes could be seen gleaming among the thickets. Wonderingly they watched the newly won Christians seal their testimony beneath the water’s surface. And, as the last one made his way back to the shore, a holy stillness seemed

to settle down upon everyone as the evangelist lifted his voice in prayer.—*From Tura Topics.*

Good Report from Hartford

These pictures were taken in June, 1946, following a Chinese Festival Tea in which all three grades of the Primary Department, Central Baptist Church, Hartford, Connecticut, participated. Parents and friends were invited and Chinese refreshments were served. There were several interesting exhibits of Chinese articles from the Children’s Museum, and also articles brought in by church members. The children made and sold bookmarks, and proceeds from the event went toward a fund the church was raising to purchase a pedicab for the late Dr. Clayton, one of Central’s missionaries. First-graders colored the junks which were used for the invitations, and second- and third-graders made the lanterns and large drawings. We felt it was an interesting and worthwhile project, and thought you would be interested in hearing about it.—*M. Phyllis Etter, Director of Children’s Work.*

This Year in Latin America

You second-year junior teachers will want the new packet, *This Year in Latin America*, as you teach the Latin American unit during August and September. This new packet, including picture sheet, stories, activities, and up-to-date information, is available from the Department of Missionary Education, 152 Madison Avenue, New York 16, New York. 15 cents.

Request from the Philippines

The pastors are continuing to ask for Sunday School quarterlies and inspirational magazines and books. Printed matter can be sent in packages limited to 4 pounds, 6 ounces, at 14 cents a pound. Mark the boxes c/o Miss May A. Cogins, Iloilo City, Philippines.

Ella Defies Priest and Nuns

Ella is tough and full of misdirected energy. She has always been a “Christmas child,” coming to the Christian Center spasmodically every year from October to Christmas. Last year we succeeded in interesting her a little more than usual, and she decided to come a little longer, hoping that she might be sent to camp! At the beginning of Lent there was a special session in the Catholic Sunday School in which all children who ever attended the Heath Christian Center were asked to stand. They were then told it was a “mortal sin,” and they were threatened with eternal punishment and other dire consequences if they continued. Many were frightened, but Ella bristled! “So nobody can tell me what I can’t do! And I ain’t a-scared of anybody, even priests or nuns! Guess I’d better go try that Sunday School!” To clinch the matter, she went up to the priest and told him she attended the House and liked it. Then she hastened gleefully to our Sunday School! She liked it, and comes every Sunday! Four other children dropped out, but she came! She is quieting down and we like her a lot!—*Martha Mixer.*



Chinese articles from the Children’s Museum

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

To the Angel of the Church at . . . , Write!

*A call to Baptist women to share in the Crusade For Christ
Through Evangelism*

By MARGARET T. APPLEGARTH

Chairman, *Women's Committee of Crusade For Christ Through Evangelism*

UNDOUBTEDLY the thing which each of our churches needs the most is a shock! Something explosive enough to startle us out of our time-honored patterns of procedure into a sharp discernment of richer designs for Christ-like living. Something so disturbing and demanding that at first we may gasp with indignation—then squirm with discomfort—then admit with dismay, “Well, maybe we are like that!”

But any such penetrating portrait of parishioners needs perspective if it is to be impartial, and a passionate tenderness if it is to move us. Perhaps the detachment of an exile writing from a concentration camp on a remote island in the Aegean Sea would do! Especially if the writer is in the spirit on the Lord's Day, and hears behind him a great voice like a trumpet, saying, “Unto the angel of the church at . . . , write!”

Think how breathlessly we would scan such a letter and weigh the alarming appraisal sent to our church. Think how we would echo an earlier dismay, “Lord, is it I?” “Is it I?”

For unhappily, in spite of nineteen centuries of Christendom, how many a church must confess the very sins which the Spirit revealed to John on Patmos, “*Yes, we too have lost our first love!*” “*Yes, we too cast stumbling-blocks in the way of warm vital worship!*” “*Alas, alas! we too have been guilty*

of wooing audiences through cheap dramatic personalities!” Or, how horrible to have to confess the same state into which the churches at Saris and Laodicea fell. “Yes, we too have a *name that we live, but are really dead!*” and, “Yes, we too are *neither hot nor cold—but lukewarm!* We too say, “I am rich, increased in goods, need nothing! and do not know that we are *wretched, miserable, poor, blind, naked!*”

If these passages in Revelation make frank and fascinating reading for a modern church, then what relief to accept as our own commitment for 1947 John's letter to the church in Philadelphia, “I know thy works, behold, I have

set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.” For it is this “Open Door” into the Christless hearts and churchless homes of America through which our God expects every Baptist woman to enter on His errands of evangelism this year. It is the inescapable errand! And it is amazing that we have evaded it so long.

All the great men and women of Christian history have become great at the moment of incorporating into their daily living this sense of personal mission—listen to Martin Luther, “As Christ has given Himself to me, I will give myself as a sort of Christ to my neighbor,” and hear how St. Teresa framed this thought, “Christ has no body now on earth but yours, no hands but yours, yours are the eyes through which look out Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now.”

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tribution to every Baptist woman in every Baptist church; send to the National Committee on Woman's Work for the evangelism leaflet called "*And The Lord Added To The Church Daily*," for it will describe the ways in which our women can go out to win families, friends, neighbors, associates. Also, at 8 A.M. each morning, there will be a Fellowship of Prayer.

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THE FOREIGN MISSION CHRONICLE

From the Cradle to the Grave in Missionary Service

DEPARTURES

Dr. and Mrs. Robert Ainslee and daughter, May 12, from New York for China.

Miss Thomasine Allen, March 28, from San Francisco to Japan.

Miss Mary Bonar, July 17, from New York to Belgian Congo (Antwerp).

Rev. and Mrs. Edwin Boone, April 30, from Antwerp to Belgian Congo.

Miss Grace Cooper, June 24, from New York to Belgian Congo (Antwerp).

Mrs. L. A. Crain and three children, July 21, from New York to Burma.

Miss Margaret Cuddeback, May 30, from San Francisco for Japan.

Miss Marguerite Eldredge, May 22, from New York to Belgian Congo.

Rev. Marlin D. Farnum, Foreign Secretary for Europe, May 8, to Europe.

Miss Susan Ferguson, July 18, from New York to South India.

Rev. and Mrs. J. Morris Forbes and children, May 23, for the Philippines.

Dr. E. A. Fridell, Foreign Secretary, July 16, from New York to Japan.

Miss Helen Gaskill, May 27, from Antwerp for Belgian Congo.

Rev. and Mrs. Joseph T. Howard and three children, July 11, from San Francisco for the Philippines.

Miss Vera Murdock, April 30, from Antwerp to Belgian Congo.

Miss Buelah McCoy, May 30, from San Francisco for Japan.

Rev. and Mrs. William F. Robbins and three children, April 23, from New York to Belgian Congo.

Rev. Walter D. Sutton, May 12, from New York for Burma.

ARRIVED

Mrs. Leonard Gittings, and son Stanley, March 3, from Belgian Congo, in New York.

DIED

Mrs. M. C. Mason, Tura, Assam, retired, in Unadilla, N. Y., July 17.

Death of Dr. C. M. Gallup

While the Editor was in England on his way to the Baptist World Congress in Copenhagen, he received the sad news of the death on July 17th of Dr. Clarence M. Gallup, former Recording Secretary of the Northern Baptist Convention. An editorial tribute will appear in the October issue.

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Write to M. Forest Ashbrook, Executive Director, for posters and offering envelopes

The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York 16, N. Y.

TIDINGS

(Continued from page 431)

meals together in the Refectory the Dean of Women presides at all meals. Another important duty of the Dean is the recruitment of young women for students at Berkeley and for service for Christ. To that end she makes visits to schools and colleges. In conjunction with the Public Relations program of the school the Dean speaks to many groups of women in the Pacific coast area. The President of the School, Dr. Sanford Fleming, writes: "The opportunity before the School is unparalleled and it challenges all who are interested in youth and concerned for the extension of the work of Christ. God is calling. An advance must be made."

Sunday School Teachers and Members
Give pleasure to your sick pupil, fellow class member or to an unfortunate child in your local hospital. Selected gifts for boys and girls from 5 to 15. Order "The Seven Day Gift Box"—seven presents, separately wrapped for each day in the week. Price \$3.00. Or—"The Six Weeks Gift Subscription"—a present a week for six weeks. Price \$3.00. Give name, address, age and sex of child.
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P.O. Box 287 New York City (11)

Question Box Error

MISSIONS regrets exceedingly that two questions in the June Question Box were incorrectly phrased, namely, No. 6 and No. 14. Post card explanations were sent to the majority of the Question Box contestants but to those who did not receive the card MISSIONS extends its apologies. Full credit for both questions was given to every contestant who sent in otherwise complete answers.

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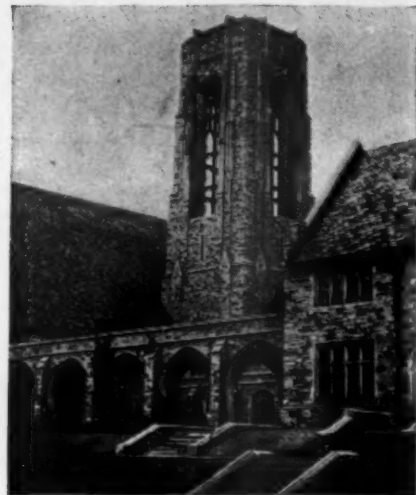
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Mrs. Charles H. Brennan

By **MRS. HERBERT WHITAKER**

Mrs. Charles H. Brennan, nee Grace June Jones, died at her home in Detroit, Mich., February 9, 1947. She was born in Lebanon, Maine, graduated from Brown University and was married in Philadelphia, Pa. Her death is a great loss to Baptist women all over the world. She was active in the work of the Woodward Avenue Baptist Church of Detroit and was for years a member of the Women's State Board of Michigan and of the Board of Managers of the Woman's American Baptist Foreign Mission Society. She also served on interdenominational boards and in the Young Women's Christian Association. She was the daughter of Mrs. Harriet Newell Jones, who served for 25 years as Recording Secretary of the Woman's American Baptist Foreign Mission Society and later as College Counsellor for Pennsylvania. She was present at the merger of the two Woman's Foreign Societies, East and West, and then became administrative Vice President, and later, Extension Secretary of the Atlantic District. As early as 1907 she was Junior Secretary for Pennsylvania.

Mrs. Brennan's best memorial is the memory of her beautiful life of service to others and her rich understanding of human relationships. She is survived by Mr. Brennan.

Have You an Old Pulpit Robe?

Thousands of pastors in Europe lost their pulpit and baptismal robes during the war, along with homes, churches, libraries, and other personal property. No black cloth is available for making new pulpit robes. Any American pastors who have extra or old pulpit or baptismal robes they no longer need can put them to good usage by sending them by parcel post to Church World Service Warehouse, 21-21 44th Drive, Long Island City, 1, N. Y. The call from Europe is for 10,000 robes. Such gifts would be regarded by European pastors as unforgettable acts of Christian brotherhood and friendship.

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WOMEN OVERSEAS

(Continued from page 429)

direct gift of Danish Baptists themselves. Dr. Bredahl Petersen, Foreign Secretary for the Danish Baptist Union, and President Johannes Norgaard, of the Danish Baptist Union (both trained in American Baptist institutions) are responsible for this magnificent piece of work. Danish Baptists received in their homes the past summer over 300 underfed children from Baptist homes in Holland, kept them for a period of three months and returned them sound in body, mind and spirit to their people in Holland. This was a remarkable demonstration of CHRISTIAN FRIENDLINESS from one small country to another, both of whom had shared in varying degrees the same experience of occupation.

A Dutch Baptist pastor recently wrote of his experience in taking the children from Holland to Denmark. When this party passed through Germany some of the children saw German soldiers on a station platform. One of the Dutch boys began reviling them. When this party of Dutch children returned to Holland some months later after their sojourn in the kindly homes of Danish Baptists, they saw some German children on a station platform. The same little boy said in subdued tones to his pastor, "They look hungry, don't they?" and forthwith took the box of sandwiches which had been given him in Denmark and calling one of the German children, gave the box to him. Much had happened both to the physical and spiritual life of this Dutch boy.

What is true of the Danish Baptists is true also of those in Sweden and Norway. Our Swedish Baptist people are especially concerned about the children in Poland. Many thousands of packages and pounds of clothing and food have

been sent from Baptists of Sweden to Poland and Finland. All during the war the Swedish Baptists were helping as they could in Norway and Denmark as well. The Nor-

wegian Baptists are also sending what they have, mostly "bottled sunshine", or cod liver oil, for the Children's Homes in Poland.

Thus Baptists around the world are all partners in a great fellowship of CHRISTIAN FRIENDLINESS.

Used Religious Literature for Burma and the Philippines

Last January MISSIONS published an appeal for used religious literature for Burma and the Philippines. Now comes an expression of gratitude from Miss Helen K. Hunt of Rangoon for the large quantities that have come to her and a directive for future gifts. She writes in amazement, "Each U. S. ship comes loaded for H. K. H. I am convinced that people really read MISSIONS!" She no longer needs copies of the Adult Class Quarterlies and old copies of MISSIONS. She indicates continued need of the following: colored Bible pictures such as beginners and primary leaflets; children's songs and programs; a limited number of copies of *The Baptist Leader* of any date; Junior and Young People's story papers; all sorts of lesson material on courses for primary and junior children; *The Secret Place*, and other religious periodicals or digests. Miss Hunt is anxious that postage not be wasted in sending materials that are now on hand in abundance, and is anxious to fill the gaps in supplies for younger groups.



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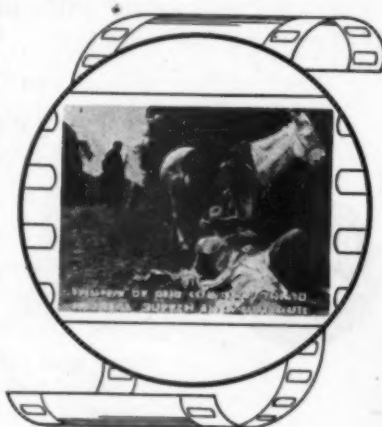
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BOOK REVIEWS

(Continued from page 415)

THE WAY TO CHRIST, by *Jacob Boehme*, In a New Translation by John Joseph Stoudt, Harper and Brothers, 254 pages, \$3.00.

WHAT IS A MAN, A design for living that makes sense, by *Robert Russell Wicks*, Scribner's, 224 pages, \$2.75.

THE SUPREME BEATITUDE, 18 sermons on stewardship, by *Earle V. Pierce*, Revell, 208 pages, \$2.00.

EVERMAN'S ADVENTURE, Reflections on the life and program of the church, by *Merle W. Boyer*, Harper and Brothers, 172 pages, \$2.50.

IN THE SECRET PLACE OF THE MOST HIGH, Studies in Prayer, by *Arthur J. Gossip*, Scribner's, 210 pages, \$2.75.

AN EXPERIMENT IN FRIENDSHIP, Putnam, A Study of Quaker Relief Work, by *David Hinshaw*, 147 pages, \$2.50.

THE LORD REIGNETH, The Russell Lectures for 1944 on the Book of Revelation, by *Adam W. Burnet*, Scribner's, 134 pages, \$2.00.

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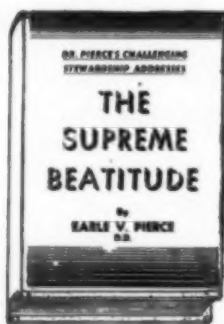
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THE OPEN FORUM

(Continued from page 433)

what we are seeking? Isn't this Christ's Will for His world? But where do we fit in, we women from small churches, we home-makers? Right there in that church, and in that home—doing our small tasks, in *Jesus' Name*. Our talents may be small. So were the loaves and fishes the little boy gave to Jesus, but He blessed them and fed a multitude. He can take our talents and bless others, if we will let Him."

She lights the tall candle and continues, "This is a year of decision. As we face it together, will you search your heart, as I search mine, and re-consecrate yourself to this work? As I light each candle, will you earnestly and sincerely meet your Master's challenge?"

She lights the second candle and continues, "This candle is my time. I promise to find more time for personal devotions, seeking from Him the help I so sorely need. I will seek to enrich the spiritual life of my family. I will find time to

attend church and its services. I will not be too busy to find time for God. This candle (she lights third candle) represents my talents. Though they are few, I dedicate them to His service. Too much of my time I have frittered away. With God's help I will put first things first. I may have to give up some personal pleasure, some club, to teach that class or lead that young people's group, but I will be honest with God in the use of my talents. This candle (she lights fourth candle) represents my treasure. I know the need of the world. What am I going to do about it?"

This was followed by the reading of two poems on *Stewardship* and a quotation on *God's Will*—it will not be difficult to find others suitable for this purpose. The meeting closed with the prayer, "O God, let Thy will be done in Thy world through me." The group left the room quietly as the soloist sang "Take my will . . ." Other stanzas of "Take My Life and Let it Be" were sung as a solo after the lighting of the candles representing *Time*, *Talents* and *Treasure*.

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For four Thursday evenings your book has been reviewed in a mission study on India. The people were fascinated. The book is making a real contribution to the interest of missions in my church. — *A Pastor in New York*.

NOTE — The book is reviewed on page 352 in this issue

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Recently MISSIONS received the following letter from Rev. Lorenz Michelson of Stalley, N. D.

After coming to my two pastorates at Stanley and Sanish, North Dakota, I made an investigation as to the number of subscribers to MISSIONS. I discovered that only two families were subscribers. Since I always find MISSIONS thoroughly stimulating, enlightening, and potent with a Christian spirit, I determined to give the magazine more publicity than I had ever given it before. I used illustrations from MISSIONS in my sermons and gave the magazine considerable reference in my announcements. Within the past week nine other families have come to me and asked me to send in their subscriptions. I have discovered that MISSIONS sells itself if it is given a chance.

What Pastor Michelson has done can be done elsewhere. If you want sample copies of recent issues to acquaint people with MISSIONS, subscription folders, etc., write to Business Manager Horace H. Hunt, 152 Madison Ave., New York, 16, N. Y.

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Since many continuing items in the Emergency Section of the World Mission Crusade are now being incorporated in the regular Unified Budget of \$6,100,000, the Sunday of Sacrifice this year will be used to support these emergency items which cannot be postponed.

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We cannot, however, take this for granted. It

will mean careful planning. It will require a basis of Christian Stewardship. It will demand sacrifice of the highest order.

It is for this reason that the first Sunday of December, 1947, is again being used as a **SUNDAY OF SACRIFICE**. World relief, emergency needs in our missionary enterprise, the cause of evangelism demand urgent, speedy action. Our gifts on this Sunday will count on the Unified Budget quota and thus undergird the emergency items in our Baptist World Mission.

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